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¶ This treatyse concernynge the fruytful sayinges of Dauid the kynge & prophete in the seuen penytencyall psalmes. Deuyded in seuen sermons was made and compyled by the ryght reuerende fader in god Johan fysther doctoure of dyuynyte & bysshop of Rochester at the exortacyō and sterynge of the moost excellēt princesse Margarete cōtesse of Rychemōut and Derby & moder to our soueraygne lorde kynge Henry the. vii.

Here begynneth the prologue.

Whan I aduerte in my remembrances ye fruytfull and noble translacyons compyled & translated in tyme past by many famous and excellent doctours grounded on scryptures by the auctorite/the whiche synguleryly not themselfe applyed dayly to prouce ye wordes of our blyssed sauyour Jhesu and of many prophetes & prudent ecclesiastycall doctours whose myndes with ye grace of ye holy ghoost was spyrytually enlumyned/but also the sayd doctours them enbeuoyred wt dylygēt labour to put in memorye by wrytynge ye sayd sermons to the grete profyte and helth of the readers & herers of the same/the whiche premysses by me inwardly cōsydered for as moche as I of late before the moost excellēt princesse Margarete countesse of Richemoūt & Derby & moder vnto our souerayne lorde kynge Henry the seuenth/publyssheth ye sayenges of the holy kynge & prophete Dauyd of ye. vii. penytencyal psalmes in the whiche my sayd goodly synguler lady moche delyted/at whose hygh cōmaūdemēt & gracyous exhortacyon I haue put ye sayd sermons in wrytynge for to be imprynted/that all ye persones ye ententyfely rede or here them may be stryred the better to trace ye way of eternal saluacyō inscrutably to beholde with Joy inestymable ye glorious Trynyte Who preserue ghostly and bodyly my forsayd lady and our redoubted soueryne lord her sone with all his noble progeny/and that the intelygentes of the sayd sermons may be gladde in the path of ryght wysnes dayle to persuer.

Here endeth the prologue.

Domine ne in furore.

Rendes this daye I shall not declare vnto you ony parte of the epystle or gospel/ whi che peraduenture you doo abyde for to here at this tyme. But at the desyre and in staunce of them (whome I may not cõtrary in ony thyge whiche is bothe accordynge to my duty & also to theyr soules helth) I haue taken vpon me shortly to declare this fyrst penytẽcyall psalme/ wherin I beseche almyghty god for his grete mercy and pyte soo to helpe me this daye by his grace that whatsoeuer I shall say may fyrst be to his pleasure to the profyte of myn owne wretched soule/ and also for the holsome comforte to all synners/ whiche be repentaũt for theyr synnes and hath toumed themselfe with all theyr hole herte & mynde vnto god the way of wyckednesse and synne vtterly forsaké. But or we go to ỹ declaracyon of this psalme/ it shall be profytable and conuenyent to shewe who dyde wryte this psalme/ for what occasyon he wrote it/ and what fruyte profyte/ and helpe he obteyned by the same Dauyd the sone of Jesse a man syngularly chosen of almyghty god and endued with many grete benefytes/ afterwarde he synned full grieuously agaynste god and his lawe/ and for the occasyon of his grete offence/ he made this holy

psalme/and therby gate forgyuenesse of his synnes. Be
holde/take hede who he was/of what stocke he came þ
made this holy psalme/for what occasyon he made it/
and what profyte he obteyned by the same. But these
thynges shall be more openly declared/that eche one of
you may knowe how grete a synner this prophete was
and also the gretenesse of his synne/that we by þ exam
ple of hym warned/instructe/and monyshed/despayre
not in ony cõdycyon/but with true penaūce let vs aske
of our blyssed lorde god mercy & forgyuenesse. We shall
perceyue and knowe the gretenes of his synne so moche
the better and sooner/yf his grete vnkyndenes shewed
ayenst god almyghty that was so benefycyall vnto hym
be made open and knowen to vs. ¶Jesse the fader of
Dauid had seuen sones/Dauid was þ yongest of them
all/leest in personage/leest set by/and kepte his faders
shepe. Notwithstandynge the goodnesse of almyghty
god onely dyde electe and chose hym/all his brethren re
gecte and set aparte. And than cõmaūdet Samuel the
byshop and prophete to anoynt hym kynge of Israhel
was not this a grete kyndnes of almyghty god shewed
vnto suche a maner vyle persone set to the offyce of kes
synge beestes that he of his goodnesse wolde calle from
so vyle an offyce/sette hym by his commaundement as
kynge and heed of all his people. But lette vs se what
dyde he more for hym. Kynge Saul in to whome after
the brekynge of the commaundemēt of almyghty god
entred a wycked spyryte/þ whiche troubled and vexed
hym sore. And whan that he made serche all aboute for
to haue a cunnynge and a melodyous harper/by whose
swete sounde whan that he sholde stryke vpon his har
pe/the woodnesse of the forsayd wycked spyryte sholde

be myghtyeste and stronged / none suche coude be found but this same Dauyd / whiche by a specyall gyfte of almyghty god coude playe well and nobly vpon the harpe At ony tyme whan the wycked spyryte vexed and troubled kynge Saul / Dauyd sholde come before hym. And as ofte as he played vpon his harpe / bothe Saul was refreshed and comforted / and the wycked spyryte departed and troubled hym noo more for that tyme. Was not this a grete benefyte of god gyuen to Dauyd. And besyde this whan Israhel sholde make batayle agaynst the phylystees / one of theyr nacyon amõge them a mervayllous stronge man as grete as a gyaunt / strenghted and clabbe on euery feture with sure & stronge armure / he called all Israhell to fyght with hym man for man vnder this condycyon / that yf ony Israhelyte coude vayncquysshe hym in batayle / all ỹ multytude of ỹ phylystees sholde be subgecte to Israhell / and contrary wyse / yf he gate the victory / all Israhell in lyke cõdycyon sholde be subiugate & thrall vnto the phylystees. No man amonge all ỹ grete multytude of Israhelytees had audacyte or boldnes with this monstrous creature this phylyste to make batayle / saue onely this lytell persone Dauyd To whome almyghty god gaue soo grete boldnesse (all thoughe he was but lytell in personage and stature) nevertheles he in no condycyon ferred to fyght & make batayle with this grete and myghty gyaunte. At the laste thoughe it were incredyble to euery man that Dauyd sholde have the victory / he armed hymselfe with the armure of kynge Saul. But as a man not customed to wereyng / he was than more vnwyldy to do ony feyte of armes than he was before / & coude not vse his lymmes to ony membre of his body. Therfore soone he strypped

hym of that araye / & naked without ony maner of We-
pen erthly to defende hȳselfe saue onely with his staffe
slynge & a stone / wēte forth to fyghe with this grete gy
aunte. And as this phylystē came to hym warde with a
cruell and a blasphemous cōtenaūce / he hytte hym at
one cast with a stone on ȳ forehed and so ouerthrewe
hym / and shortely drewe nyghe hym and with the swer
de of the same defourmed creature he stroke of his hed
O mcruaylous god by whose onely power this weyke
and lytell persone Dauyd vnarmed obteyned the grete
and maruaylous victory of so proude an enemye. But
what of this / the benefytes whiche almighty god dyde
for hym be innumerable and impossyble for me now to
shewe them all. He defended hym agaynst the enuyous
myndes of his brethren / he defended hym fro the daun
gers and perylle of the two cruell beestes / the lyon and
the bere / he saued hym harmeiesse from ȳ enuyous per-
secucyōs of kynge Saul / more ouer agaynst the hatred
of the phylystees. And at ȳ last whan kynge Saul was
ded he made hym kynge of Israhel. By these grete &
manyfolde gyftes we may vnderstāde how moche Da
uyd ought to humyle hymselfe vnto almyghty god and
how moche he was bounden to hym. And how vngen-
tyll he ought to be reputed & taken / yf he sholde not ser-
ue his lorde and maker with all his hole mynde & true
herte. Forthermore after he was made kynge lyued in
peas and ease / and hadde many wyues / not content wt
them / set apartte the goodnes and gentylnes of almyghs
ty god / he toke to hym an other mannes wyfe / and with
her commytted aduultrye / contrary to goddes lawe.
This woman was the wyfe to his true knyghte called
Vrye whiche at that tyme was in the kynges warres.

as a valyaūt knyght. Dauyd than fearynge that his gre-
uouse offence of aduoutrye sholde be openly knowen/
sente for vrye/trustynge verily at his comynge that he
wolde resorte vnto his wyfe/but fermely he denyed it/
and wolde not come at his sendynge for. Than Dauyd
seynge that/founde the meanes by his lettres sente vn-
to Joab ꝑ cheefe capytayn of his hoost that ꝑ sayd Vrie
sholde be sette in the formest warde of the batayle/and
so for to be slayne/whyche accordynge to his desyre was
done/and this good knyght Vrye there suffred dethe.
Beholde the accumulacyon and heppynge of synne vpon
synne/he was not satysfyed with the grete offence of ad
uoutry done ayenst almyghty god/but shortly after cō-
mytted manslaughter. Auoutry in ony persone is to be
abhorred/and it is more to be abhorred yf mānslaughter
be Joyned to it/and namely the sleynge of so clene and
soo holy a man to whome he was soo gretely beholden
for his trouthe and laboures whiche he toke in his Wat-
res & besynes. Now more ouer how many grete benefy
tes hadde he before this of almyghty god/Wherby he
myght not of very ryght breke the leest of his commaū-
dementes without grete vnkyndenesse/he neuertheles
wolde not let to commytte these abhompnable synnes
auoutry and manslaughter/and a lōge season laye and
was accustomed in them. But yet lette vs cal vnto our
myndes how mercyfull almyghty god was vnto hym
for all this. Our blyssed lorde almyghty god of his infy-
nyte goodnes and mekenes sente a prophete vnto hym
the whiche warned hym of his grete offences. And as
soone as Dauyd was in wyll for to knowlege hymselfe
gylty e/and sayd. Peccaui domino. I haue offen-
ded my lorde god/anone forthwith all his synnes were

forgyuen. Is not the grete mercy & mekenes of almyghty god gretly to be magnyfyed and spoken of that he shewed to Dauid/after so grete benefytes gyue vnto hym after his greuous offences & very grete vnkyndnesse soo sone for to gyue hym mercy and forgyuenesse. Yes truely. Yet notwithstandynge for all this/ anone he forgate the goodnes of almyghty gods agayn fell to synne in the synne of pryde/beynge proude of the grete nōbre and multytude of his people ayenst the cōmaundemēt of the lawe of god/wherby all his grete vnkyndnesse before was renewed more and more. What thynge myghte he than trust to haue but onely the punusshemēt of god Whiche he gretely feryng was meruayllously penytent and knowleged hymselfe greuously to haue offended our lorde god askynge hym mercy/ made this psalme with grete contrycyon & sorowe in his soule/wherby agayne he obteyned forgyuenes. Now ye vnderstāde who made this psalme/what occasyon caused hym to wryte it/ & what profyte he gate by the same. Whiche of vs now that were seke in ony parte of his body beynge in Jeopardye of deth/wolde not dylygently serche for a medycyne wherwith he myght be heled/ & fyrst make inquysycyon of hym that had the same sekenesse before/wolde we not also put very trust & hope to haue remedy of our dysease by that medycyne wherby lyke maner sekenes & dyseases were cured before. Syth we now therfore haue herde tell for a trouth how gretely seke and dyseased this prophete Dauyd was/not with sekenes of his body/but of his soule/& also with what medycyne he was cured and made hole. Let vs take hede and vse ꝑ same whan we be seke in lyke maner as he was by our synnes shortely to be cured/ for he was a synner as we be/

but he vyde holsome penaūce makynge this holy psal-
me wherby he gate forgyuenes and was restored to his
soules heith. We in lykewyse by ofte sayengez redynge
this psalme w a cōrupte herte as he vyde/askynge mers
cy shall without doubte purchase and gete of our best &
mercyfull lorde god forgyuenesse for our synnes. This
psalme is vyuyded in thre partes. In the fyrst ꝑ mercy
of god is asked. In the seconde reasons be made wher-
by ꝑ goodnes of god sholde be moued to mercy. And in ꝑ
thyrde is grete gladnes shewed for the vndoubtfull ob
teynynge of forgyuenesse. All though almyghty god in
his selfe and of his eternall beynge & nature is without
mutabylyte or chaūge/ yet dyuerse affectes be gyuē to
hym in maner as be in mā/as it myght be thought/som
tyme wroth/& somtyme mercyfull/ in case he myght be
chaūged frō wrath in to mekenes/but not withstādyn-
ge as sayntt James sayth. **Apud deū nulla trans-
mutatio est neq; vicissitudinis obumbratio.**
God is without mutabylyte or chaūge/he is alway one
for as we se the beme that cometh from ꝑ sonne alwaye
one in it selfe hurteth and greueth the eye that is not cle
ne and perfyte/ and comforteth the eye whiche is pure
without ony chaunge of his operacyon. So almyghty
god is called greuous vnto a synner infecte with ꝑ ma
lyce of synne/and meke and gētyll vnto the ryghtwyse
man that is purged from synne/this is done without
mutabylyte in god. Truly as longe as a creature contyn
ueth in the wretchednes of synne/so longe shal he thyn
ke that god is wroth with hym/lyke as ꝑ eye whyles it
is sore/so longe shall the sonne beme be greuous & noys
some to it/and neuer comfortable tyll the sekenes and
dysease be done alwaye. Therfore dayly consyderynge

in hymselfe how greuously he had offended almyghty
god/ & that man may here & suffre his punysshemēt ma
keth his prayer that he vouchesaue neyther to punysshe
hym eternally by ỹ paynes of hell/neyther correcte hym
by the paynes of purgatory/but to be meke & mercyfull
to hym. Thre maner wayes almyghty god deleth with
synners after thre diuers kyndes ỹ be of them. Some
maner of synners there be that contynue in theyr wret
chednesse tyll they dye/& those almyghty god punysshet
in the eternall paynes of hell/ỹ mynystres of those pay
nes be the deuylles. Some maner of synners there be ỹ
somwhat before theyr deth hath begon to be penytent &
amende theyr lyfe/& these almyghty god punyssheth in
ỹ paynes of purgatory whiche haue an ende/& they be
mynystred by his aūgelles. Thyrdly some there be whi
che by grace in this lyfe hath so punysshed themselfe by
penaūce for theyr offences/that they haue made a suffy
cyent recōpēce for them. & these almyghty god dooth ac
cepte by hys infinyte mercy. Therfore this pphete sayth
Dñe ne in furore tuo arguas me / neq; in ira
tua corripias me. Miserere mei dñe qñ in=
firmus sum. Good lorde correcte my not in ỹ euer=
lastynge payne of hell neyther punysshe me in ỹ paynes
of purgatory/ haue mercy on me good lorde/ for I am
feble & weyke. Ora trouth euery mā & woman shall stā=
de before the trone of almyghty god at ỹ daye of Juge=
ment/& at ỹ tyme suche as neuer wold be penytent for
theyr offēces in this lyfe shal be punysshed very sharply
& greuously in the eternall paynes of hell and with this
moost sharpe & greuous worde spokē of almyghty god
Ite maledicti in ignē eternū. Go ye cursed peo
ple in to the eternall fyre. They shall go awaye frō his

face whose beaute can not be expressed/ wherein the aun-
gelles desyreth to loke and to beholde it. And also they
shall departe with his curse: not in to a place of any plea-
sure but of all dyspleasure & greuousnes. Whether/ truly in to the fyre that neuer shall haue ende. For it shall be euerlastynge. In ignē ēternum. where also shall be noo frendshyp that is comfortable/ but on euery syde the horrybie & ferefull syght of deuylles. Almyghty god sayth. Preparatus est diabolo & angelis eius. That fyre is prepared for the deuyll and his aungelles Take hede with what paynfulnesse & bytternesse they shall be peryshed/ forsaken and punysshed/ whiche shall be tourmented in that fyre. Therfore our prophete Dauyd asketh of almyghty god to be delyuered from that euerlastynge payne Domine ne in furore tuo arguas me. In the euerlastynge punysshemēt almyghty god shall be soo greuous and intretable that yf all the aungelles and all the hole courte of heuen sholde praye for synners dyenge in those paynes of helle/ they sholde not be herde Notwithstandynge he deleth more mekely with the soules that be punysshed in ỹ paynes of purgatorye/ for the whiche he hereth the prayers of good people. Elles as it is wryten in scrypture. Vanum esset et inutile p defunctis exorare vt a penis soluantur. It were payne & vnprofytable to praye for them that be dede to thentēt they may be delyuered frō the paynes deserued for synne. It is wout doubte ỹ god accepteth ỹ prayers/ sacrifyces & other good werkes offred to hym for ỹ soules in purgatory wherby they may be ỹ sooner delyuered frō payne. Of a trouth in ỹ place is so grete acerbite of paynes ỹ no dyffrēce is betwene

the paynes of hell and them/but onely eternyte/the pay
nes of hell be eternall/and ꝑ paynes of purgatory haue
an ende/therfore almyghty god doot punysshe synners
very sharpely in these paynes all though they haue an
ende. And bycause of that our prophete prayeth sayenge
Deꝛ in ira tua coꝛripias me. Correcte me not
good lord in the paynes of purgatory. The merty of god
is grete vpon synners whiche wyl tourne them to hym
by forsakynge theyr synnes/that were as they haue de-
serued eternal paynes/they may chaūge and mytygate
them in to temporall paynes in this lyfe by penaunce/&
after they be deed to make full satysfaccyō in purgatory
But syth these paynes be so greuous as no tonge cō tel
yet the merty of god is so grete that yf they wyll in this
lyfe they may punysshe themselfe for theyr offēce agenst
almyghty god/& he accepteth your owne punysshemēt
done here (yf it be suffycyent) soo mercyfull that anone
whan theyr soules ben departed from the bodyes/they
shall neyther be cast in to hell neyther in to the paynes
of purgatory/but without ony lette to be in ꝑ glorious
place of heuen. Our prophete therfore feryng to offēde
almyghty god/syth that afore tyme he was ouercomen
by his owne voluptuousnesse/now moche more he dre-
deth lest he fayle & be faynt in hymselfe for fere of the bit
ternes of these paynes/wherfore he sayth. **Miserere
mei dñe quoniam infirmus sum.** Blyssed lorde
haue merty on me for of my selfe I haue no strenghte/
lyke as he myght saye. I was feble & faynte in resysteyn
ge myn owne pleasure/& moche more feble I shall be to
suffre those gret paynes/for this cause good lorde neyt
ther punysshe me eternally in hel: neyther correcte me in
ꝑ paynes of purgatory/but accepte my penaūce which

my weykenes may suffice now in this lyfe. Blyssed lord thou arte alwaye good and mayst hurte noo man with out he hymselfe be in the blame/not by thyn owne fause For where as ỹ sonne beme is cõfortable to the eye that is clene and hole/and greuous to the eye whiche is sore and watry/there is no blame in ỹ sonne but onely in the sekenes that is in the eye. So where that almyghty god rewardeth some with Joy & som with payne/no blame is in god/but onely in ỹ synner whiche is so sore infecte with synne ỹ almyghty god cã do no lesse but punysshe hym as longe as he cõtynueth in that synne/ all though almyghty god in hym selfe can not be but al good. This holy prophete therfore prayeth that he may be made hole of his greuous sekenes whiche is synne / sapeuge.

Sana me domine. Good lord make me hole. Truely that creature hath nede for to be made hole whiche is so sore beset with greuous sekenes that vtterly can fynde noo reste in ony parte of his body/where also not onely the membres whiche be stronge fele trouble and payne but as well they that be feble be troubled in lyke maner. It is the properte of synne to infecte ony creature in that maner wyse. For as ysaye the prophete sayth.

Cor impii quasi mare feruens quod quiescere non potest. The herte of a synfull persone is lyke vnto the troublouse see whiche neuer hathe reste. What thynge may be thought more troublouse & more vnquyete than is the see whan that it rageth. Euen in lyke wyse is the herte of a synnefull persone. ¶ Saynt Ambrose asketh this questyõ as thus. what payne is more greuouse than is the wounde of a mannes conscyence inwardly/it troubleth/it beteth/it pyncheth / it teeth / & also it crucyfyeth the mynde/and it sheweth by sodo Dome

the memory/it confoundeth the reason/it croketh ỹ wyll
and enquyeteth ỹ soule. Therfore our prophete addeth
in his prayer. **Quoniam conturbata sunt omnia ossa mea/ & alma mea turbata est valde.**
Lorde make me hole/for all the partes of my body be wt
out reste/and my soule is sore troubled/wherof cometh
this grete trouble but onely of synne/whiche tourneth
awaye the face of god from synners ¶ We rede in scryp
ture ỹ on a tyme the see was very troublous/whyles
our sauyour Jhesu cryst ones slepte in a shyppe all the
see was moued and stered with stormye tempestes/but
anone as he opened his eyen wt one worde it was swa
ged and at rest/whiche trouble and vnquyetnesse of the
see sygnyfyeth ỹ trouble of ỹ soule whan almyghty god
tourneth away his face from the synner/for it is wryt
in an other place. **Auertente te faciem tuam turbabuntur.** Whan thou good lorde tournest away
thy face all thynges shall be troubled. Therfore ỹ vexa
cyon of ỹ soule shall not be mytygate & done awaye vn
to ỹ tyme our mercyful lorde god tourne hymselfe vnto ỹ
synner. Our lorde shall tourne hymselfe as soone as the
synner wyll be cõuerted frõ his synfull lyfe. He promys
sed so to do by his prophete zachary/sayenge. **Cõuertemini ad me & ego cõuertar ad vos.** Be ye tur
ned to me and I shall be turned vnto you. O blyssed lor
de how redy is thy mercy to synners whiche wyll tour
ne them to ỹ by doynge penaũce/ỹ thou wolde vouche
sauke to promyse thyselfe to be tourned to them as soone
as they shal tourne thẽselfe vnto ỹ. Therfore our pphe
te sayth to the. **Sed tu dñe vsqquo.** Good lorde
why taryest ỹ so lõge/as he myght saye. Thou knowest

my tribulacion & now I am tourned to ꝑ / why ſuffrest me ſo longe to be vexed with this trouble / cõmaũde the wyndes / aſwage the tẽpeſtes / deliuer my ſoule frõ theſe ſtormes / for yͤ thy mekenes be toucned & lobe vpon me all the membres of my body & alſo my ſoule ſhall be in reſt and peas. **Quærtere ergo domine & eripe aſam meã.** Therfore good lorde be thou tourned vnto me and deliuer my ſoule from this trybulacyõ wher with it is troubled by the reaſon of my ſynne. Deliuer my ſoule / make it hole from the ſekenes of ſynne by the medycyne of penaũce / deliuer it frõ ꝑ bytter paynes of purgatory / deliuer it alſo from ꝑ eternall punyſhemẽt whiche ſhall be exercyſed in hell. This holy prophete mekely prayeth almyghty god for to be deliuered from all theſe paynes / he ſayth. **Saluum me fac.** Good lorde ſaue me from all theſe outragyous paynes. All this whyle it hath ben ſpoken to you of this holy prophetes petycyon. Now folowyth the reaſons whiche he made / wherby almyghty god muſt nedes be moued to grãte his petycyon. The fyrſte reaſon is taken of the mercy of god. But what ſhal we ſaye of this / is almyghty god vnmeke and vnmercyfull. Nay verily. It is wrytten by the prophete. **Miſericors et miſerator dominus / patiens et multum miſericors.** Our lorde is bothe mercyful inwarde and alſo the doer of mercy outwarde / pacyent / and alwaye mercyful. He therfore hath mercy and pyte vpon wretched ſynners / and is alſo moche mercyfull / & he that is moche mercyfull muſt nedes exercyſe his mercy in dede. But vpon whome. Upon ryghtwyſe people. what nedeth that / ſyth in them is no wretchednelle / for why they be without ſynne / whiche onely is wretchednes. Therfore to be

mercyfull and exercyse mercy in dede is necessary to syn
ners. The ryche man oweth of dutye to doo his mercy
vpon the poore creature. And the physycyen vpon the
seke. So almyghty god must doo his dede of mercy vn
to synners. It is wryten in the gospell. Nō hūis qui
sanis sunt opus est medico sed q̄ male se habēt.
They þ be hole nedeth no physycyen / but a physycyen
is nedefull vnto them that be seke. The myserable syn
ners whiche be chaste downe by the moost myserable
sekenes of synne haue grete nede of a medycyne to ma
ke them hole. What is that? Truly the mercy of almyghty god / for the poorer that a mā be to more nede he hath to the ryche man / and the more seke that a man is þ better medycyne he hathe nede of. Synners therfore whiche be in so grete and myserable nede of helpe haue moche nede of the grete mercy of almyghty god. For þ whiche saynt Poule sheweth the largenes of grace was gyuen for the gretenes of synne. Vbi abūdauit delictū / supabundauit ē gr̄a. where as synne was abūdaunt / grace was superabundañt. But almyghty god wyl neuer haue mercy on them that forsake his grace: & tourne themselfe away frō hym but yf they wyll be tur
ned agayne to hym by penaunce. For without doubte he is mercyfull and wyll exercyse his mercy in dede vpon them that wyll tourne to hym by penañce. For it is wry
ten in ecclesiastico. Q ñ magna mia dñi & ppiti
atio illius cōuertētibus ad se How grete is þ mer
cy and mercyfull doynge of god to those that wyll tur
ne them to hym. Dauyd therfore after he had synned & turned hymselfe by penañce vnto god asketh this peti
cyon / that our lorde of his goodnes wolde vouchesaufe

to be tourned agayn to hym/delyuerynge his soule frō
al perylis/he forteffyeth his reason by his mercy sayenge
Propter misericordiā tuā. Good lorde saue me
for thy grete mercy. Not onely he legeth his mercy to
bynde his reason/but also his wysdome/for bycause he
is his creature and of his operacyon/therfore god of his
wysdome sholde not suffre hym to perysshe. It sholde se
me that he was create of god but in vayne & for no thyn
ge/without he myght come to the ende that he was ma
de for/he was brought forthi to this worlde by his crea
cyon/to thentent he sholde knowe god/& that knowle-
ge had sholde loue hym/& in that loue he sholde alwaye
bere god in his remembraunce/& neuer cease in gyuyn-
ge thankes to hym for his innumerable benefytes. But
these thynges can not be done in purgatory/and moche
lesse in hell/for in purgatorye is so grete sorowe for þ in-
numerable paynes/that they soules ther may scante ha
ue remembraunce of ony thynge elles saue on those pay
nes. Syth it is so that the sorowes of this worlde more
behementiy occuppeth the mynde than dooth the plea-
sures/and also the pleasures of this worlde (yf they be
grete and ouer many) wyll not suffre the soule to remē-
bre it selfe/moche lesse therfore it shall haue ony remem
braunce abydynge in tourmētes/for cause also the pay-
nes of purgatory be moche more than þ paynes of this
worlde/who may remembre god as he ought to do beyn
ge in that paynfull place/therfore the prophete sayth.
Quoniā non est in morte qui memor sit tui.
No creature beynge in purgatorye may haue the in re-
membraūce as he sholde. Than syth it is so that in pur-
gatorye we can not laude and prayse god how shall we
do yf we be in hell/truely in that terryble place no crea-

ture shall neyther loue god/neyther laude hym. But al waye they shall be enured with contynuall hatred and blasphemyges/cryenge out vpon almyghty god & despysynge his holy name. This prophete for this cause add deth sayenge. **In inferno autem quis cõfitebitur tibi.** Blyssed lorde what creature shal honour & worshyp the in hell. Thyrdly he fortefyeth his reason by ỹ ryght wysenesse of god on this wyse. God is ryghtwyse/wherfore he may not of ryght punysshe twyse for one and the same cause/an offence ones punysshed it is no ryght that the same be punysshed agayne. The goodnesse of almyghty god gyueth vs tyme & space to punysshe our owne selfe by doynge dewe penaūce for our trespasses/& that done sufficyently he is content so to forgyue vs without ony more punysshement/whiche sayenge Poule wytnesseth sayenge. **Si nosmetipsos dijudicaremus non vtiq; dijudicaremur.** If we gyue streyght Jugement ayens our selfe by doynge dewe penaunce/almyghty god shall neuer after Juge vs by his streyght punysshement. The holy prophete sheweth what payne and punysshement he vseth ayenst hy selfe sayenge. **Laboraui in gemitu meo.** I haue laboured in my weppynge. The weppynge hertely for synnes is of so grete vertue and strength vnto god that for one weppynge comynge fro the herte of a synner/our lorde forgyueth his trespasse. **Nã in quacũq; hora peccator ingemuerit saluus erit.** For whan euer a synner wepeth & wayleth hertely for his synnes/he shal be saued/weppynge dooth that thynge in the soule whiche rubbynge and fretynge dooth in the yzen. Rubbynge taketh awaye ruste and cankrynge from the yzen And

weppnge putteth away from the soule the infeccyon of synne. The yzen with rubbynge anone wyll shyne full bzyght. So the soule with weppnge is made fayze and whyte. Weppnge cometh of the very sozowe from ꝑ hert e/lyke as synne is caused and cometh of the vnlawfull pleasures of the body. Therfoze as the vnfayned sozowe of the herte putteth awaye the vnlawfull pleasure of ꝑ body. Soo dooth hertye weppnge foz synne / expell synne / and is a suffycyent and Juste recompence foz it. But here it is to be noted that the pzophete sayd not one ly he weped / but also he sayd. **Labozaui in gemitu meo.** I haue laboured in my weppnge / what other thynge is it to labour in wepꝑge: but as we myght saye almoost to be made wery with weppnge. Therfoze this pzophete wayled and weped oftētymes foz hys synnes in so moche he thought in hymselfe foz ꝑ grete labours in his weppnges almoost foz to haue ben ouercomen / to thentent he myght dewly and suffycyently punysshe his body in this lyfe. Also he weped not onely / but also very soze and pytefully / foz bycause he myght wasshe euery synne in hym with his bytter teres. In lyke wyse as we se by rusty and cankred pottes whan they shall be made ciene / fyrst they rubbe awaye the ruste / and after that wasshe it with water. So dyde this holy pzophete fyrste by his weppnge scoured and made full ciene his soule from the rustynesse and cākrynge of his foule synne / and after wasshed it with his wepꝑge teres. He made his pzomyse not onely ones oz twyse so to do / but also euery nyght to wepe and wayle / he sayth.

Lauabo per singulas noctes lectum meum lachzimis meis. I shall euery nyght wasshe my bedde with my Weppnge teres, And by the same sayd

bedde is vnderstande the fylthy voluptuousnes of ꝯ body/wherin the synner walteryth ꝫ wrappeth hymselfe lyke as a sowe walowyth in ꝯ stynkynge goore pytte/or in the puddell. Yf thou wylte vnderstãde by the nyghtes ꝯ derkenes of synnes/than it is all one to wasshe euery nyght thy bedde and to wepe and wayle the pleasure of thy body by the sorowfull remembraunce of all thy synnes one after an other. It folowyth agayne in the same. **Stratum meum rigabo.** I shal wasshe my bedde. By this bedde is vnderstande the hepe and multytude of synnes wherin all be heped and gadered togyder vpon a rocke. Than yf euery oblectacyon of synne shall be done awaye by weppynge teres/it maye well be called a grete shoure or a flode of them wherwith the hepe of synnes shall be wasshed awaye. Fourthly he maketh his reason by the grete power of almyghty god by his maner. It semeth not so gret a mageste to exercyse and proue his strength vpon a feble and weyke persone for than it sholde be as Job sayth. **Contra fulcit qꝫ vento rapitur potentiam ostenderet suam.** He sholde shewe and proue his strength ayenst the lefe that with a lytell wynde is wagged and blowen hyther and thyther. It becometh not hym so to doo whiche hath all power ꝫ is almyghty/but rather that he defende and saue them that be impotent and feble/for of them that folysshely dyde tempte ꝯ goodnes of almyghty god/it is wryten. **Et saluauit eos propter nomen suũ vt notã faceret potentiam suã.** He saued them for his holy name that his power myght be knowen. On this wyse without doubte the power of almyghty god is shewed to his grete honour and glory. What prayse were it to a

gyaūt to fyght ayenst a gnatte/or how shold his strength be knowen all though he haue the better of the gnatte. Sholde he not be dispraysed for that wytozy. Grete laude and prayse is in wylde beestes lackynge reason/ that they wyll forgyue and not benge themselfe vpon other weyker beestes that knowlegeth theyr feblenes & bowe downe to them/they ablteyne frō theyr crueltē & malyce

Parcere prostratis vult nobilis trā leonis.

The lyon is so noble that in his angre he wyll not hurte the beest that falleth downe and meketh hymselfe vnto hym. Shall not therfore god to whome is ascrybed all goodnesse & prayse that may be in ony creature be meke & gentyll / and shall he not be pacyent and spare weyke and febie creatures mekynge themselfe and knowynge theyr owne infyrmyte/yes doubtles/for the more that a man is endued with ỹ vertue of strength/the more meke and gentyll shall he be. Therfore almyghty god that is moost myghty of all must nedes be moost gentyll and meke. The prophete therfore sheweth his feblenes wyllynge therby to moue ỹ goodnes of god to mercy & pyte

Turbatus est a furore oculus meus. He sayth good lorde the eye of my soule is troubled & fered of thyne infynyte punysshement. In an other place he sayth.

Quis nouit potestatem ire tue/ aut pre timore tram tuam dinumerare. Blyssed lord who may knowe ỹ greetenes of thy punysshement/or for fere dare take vpon hym to mesure it. He therfore consyderynge in hymselfe the greete punysshement of almyghty god/& in maner as he wolde mesure it/perceyueth well that it is moche. It is no meruayle than though he fere also quake for fere and alway be in drede of ỹ punysshe

ment of god or euer it fall vpon hym/beholdynge also w
ꝯ eye of his soule the cruelte of his infynyte payne/ whi
che as we sayd before can not be mytygate) he may
he be but sore troubled bothe in soule & body. Therfore
with grete fere & drede prostrate before almyghty god
he sayth. **Turbatus est a furore oculus meus**
Good lorde ꝯ eye of my soule is sore troubled for fere of
thyn euerlastynge punysshement/and not onely by sted
fastour I do suffre this/but also I am ofte ouer comē
of myn enemyes/the flesshe/the worlde/and the deuyl
les/that vtterly my strengthes be gone. I am brought
to nought & waxe feble and olde not able of myne owne
selfe to stande in theyr handes. **Inueteraui inter**
omnes inimicos meos. I am olde & vnwyldy
hauynge no strength to withstande myn enemyes. The
hole effecte of this fourth reason is this. Syth it is soo
that this prophete is in so grete febienes & submyttyn
ge hymselfe all hole to god/ he of his grete power maye
not be but mercyfull vnto hym. The thyrde parte of this
psalme is yet behynde wherin ꝯ prophete trusshynge des
ryly of forgyuenelle. Joyeth in hymselfe with a bolde &
hardy spyryte. The vertue & strēgth of the grace of god
is meruayllous/that where it ones perseth & entred in to
the soule of ony creature it maketh hym bolde & to hope
wel/in so moche ꝯ he dare make batayle a-gaynst
his enemyes. Take hede & beholde the sodayne chaūge
of this prophete caused by ꝯ goodnes of god/where but
late he was vexed and troubled with fere and drede/ ne
uertheles now beynge cōforted by the grace of almyghs
ty god/he hath audacyte to despyse his enemyes and cō
maunde them to go awaye fro hym/ he sayth. **Discē**
dite a me oēs qui operamini iniqtatē. Au-ey

be the doers of wyckednes I cõmaũde you go from me
Truly the doers of wyckednes be they whiche beseyth
themselfe & be about to cause synnes to be done/lyke as
the dampned spyrytes were fyrst/by whose entysemẽt
synne entred fyrst in to mannes soule. Of this dysposy-
cyon be ỹ wycked & malycyous deuylles whiche neuer
go about other thynge but ỹ they may craftely deceyue
with theyr fraudes & brynge mennes soules in to ỹ sna-
res of synne. Therfore this prophete sayth vnto them.
Discedite a me oẽs q̃ operamini iniquitatẽ.
Go fro me al ye ỹ be ỹ doers of wyckednes. He sheweth
the reason why they ought to go from hym/ for bycause
he longeth not to them/as longe as he was the seruaũt
of synne/so longe was he vnder the power of sathan &
his mynystres. But now syth ỹ by true penaũce he hath
tourned hymself vnto almighty god & hath vtterly cast
away and forsaken his synnes/he is clene deliuered frõ
the power of the deuylles/but what is the cause of this
it foloweth. **Q ñ exaudiuit dominus vocem**
fletus mei. For our lorde of his goodnes hath herde ỹ
voyce of my weppynge. Take hede how grete the vertue
is of weppynge teres that whan they be shedde from ỹ
herte of a true penytẽt/anone they ascende in to ỹ hygh
trone of almyghty god/and also they be herde in his ere
they be not herde onely/but also they be gracyously her
de ỹ petycyõ asketh by them is graũted/ & taken in to ỹ
besome of ỹ hygh magestie of god/& for ỹ cause he sayth
Q uoniam exaudiuit dominus vocem fle-
tus mei. Exaudiuit dñs deprecationem me-
am/dominus orationem meam suscepit.
Our lorde hath herde the voyce of my weppynge. Our

lorde hath herde my prayer/ & also acceptably taken by
my petycyon. Nowe here gyue hede with how grete in-
warde Joye this prophete auaunceth hymselfe whan he
doubleth and so ofte reherseth that he is graciously her
de of almyghty god. Truely the Joye that a true penyt-
tent hath is grete whan he vnderstādeth and knoweth
hymselfe to be at lyberte from the seruytude & daunger
of synne. The prophete is Joyful and glad that he is
clene delyuered from ỹ power of his aduersaryes/ and
maketh imprecacyō ayenst them that they for theyr ma-
lyce may be shamed and gretely troubled. Certeynly ỹ
deuylles ought to be ashamed and not vnworthy whan
they so vehemently do ayenst almyghty god theyr mas-
ker/they be not ashamed to drawe & enduce vnto theyr
seruyce those persones whiche studyeth gladly to serue
almighty god/& of this they ought to be more ashamed
that ỹ same persones whiche they thynke verely be sure
ly in theyr possessyonz as creatures forsaken of our lord
god/neuertheles as soone as they be penytent & wyl-
lynge to forsake theyr synnes/they be vtterly delyuered
from theyr power/ and also they dare noo more medell
with them/for the whiche they be sore vexed and trou-
bled seynge theyr praye whether they wyll or wyll not
to be takē awaye fro them. Certeynly than they gnasshe
with theyr tethe/they wayle/they be full of wrathe and
wexe wood/& that they may ofte be vexed on this wyse
the prophete maketh this imprecacyon. **Erubescāt**
& cōturbentur vehementer oēs inimici mei.
This imprecacyon is good & ryghtwyse/ for why grete
honour by it is gyuen to almyghty god/grete helpe and
socour vnto them that be penytent/grete Joye to them
that be ryghtwyse of ouercomynge theyr enemyes/and

merueylous grete confusyon vnto the deuylles/ wher-
fore the prophete agayne maketh his imprecacyon desy-
rynge that synners may be tourned to god/ and forsake
theyr synfull lyfe/ & by that the deuylles may be more &
more ashamed. **Cõuertãtur et erubescãt**
Blyssed lorde gyue synners that grace they may be tour
ned to the/ to the grete shame & cõfusyon of ỹ deuylles.
Valde velociter. And graunte that it may be done
shortely.

Beati quorum.

This psalme of good congruence and not
vnworthy is called a penytẽcyal psalme
bycause penaũce is so dylygẽtly treated
and spokẽ of in it. Fyrst ỹ prophete pray
eth them whose synnes be vtterly done
awaye by penaunce. Agayne he sheweth
the wretchednes of those that forsake penaũce. Also he
sheweth thoccasyon & maner of contrycyon/ cõfessyon/
and satysfaccyon/ whiche be the thre partes of penaũce
Fyrst he prayseth gretely the vertue of cõtrycyon/ name
ly where as there is a full purpose of confessyon. He tea-
cheth also the necessyte of it. He sheweth also the impedy
mẽtes of it/ and remedyes for the same. He comforteth
and lyfteth of them that be weyke in soule. He calleth a-
gayne those ỹ be out of ỹ ryght waye to come to blysse/
& in maner threteth them. He promysed dampnacion to
them that refuseth penaunce/ to them that dooth it for-
gyuenes/ to them that goo forthwarde and profyte in it
Joye. And last he promyseth eternall glory to those that

be perfyte. This holy prophete gooth shortly on all these in ỳ same ordres as we haue reherſed to you. It is grete prayſe to them whose ſynnes be done away by penaũce to be called blyſſed. And truly there is no thynge elles in this worlde that may ſo ſpedefully cauſe ony creature to be blyſſed/as purgynge of fynne by penaũce. For bodyly helth/fayrneſſe or beaute/ſtrength/agylyte/or actyuenes/honoures/ryches/& other ſuche pleaſures worldly/rather bryngeth a man out of the ryght and true way of beatytude/whiche dayly we may beholde & perceyue in many/ỳ yf they had wãted these pleaſures ſholde more dylygently haue holden themſelfe in the path ỳ bryngeth & ledeth vs vnto the blyſſed lyfe. No creature lyueth ỳ neuer dyde amyſſe. For as ſaynt Iames ſayth **In multis offendimus omnes.** We all haue offended in many cauſes/he that hath offended hath erred and gone out of the ryght waye. And ỳ comynge agayne in to the ryght Waye is onely made open & ſhewed to hym by penaunce. Therfore onely they that be penytent are blyſſed/for they and none other take theyr Iourney in to the heuenly countre where is very blyſſednes. Now in this lyfe by true fayth & hope/and after in very dede. But ſyth penaũce hath thre dyuers partes/that is to ſaye contrycyon/confeſſyon/& ſatyſfaccyon/the more dylygẽtly that ony creature exercyſeth hymſelfe in euerychone of them/the more nere he is vnto the eternall blyſſe/for by thoſe thre lyke as by ſo many inſtrumẽtes we make a perfyte raſynge & clenſynge of the ſoule frõ ſynnes. Whan we be aboute to raſe & do away ony maner wrytynge/we fyrſt ſcrape the paper/and by that raſure or ſcrapynge ſom what is taken away of the lettres and as a deformyte of the very perfyte knowlege/that ỳ lettres may not be perceyued & diſcerned but darkely

yf we rase it agayne the lettres shal than be vtterly done awaye & put out of knowlege/& yf we do so þ thyrde tyme than shal no thynge of þ leest lettre be sene but as clene as euer it was. So in lyke maner we shal remembre to be done/our soules for doynge away for our synnes by the thre partes of penaunce. By þ vertue of cõtrycyon our synnes be forgyuen/by confessyon they be forgoten/but by satysfaccyõ they be so clene done awaye þ no sygne or token remaynyth in ony cõdycyon of them: but as clene as euer we were. All be it after contrycyon & cõfessyon synne be done away/yet a duty remaynyth in þ soule þ nedes must be payed & perfourmed by suffrynge payne. For all though by cõtrycyon & cõfessyon þ payne eternall þ we sholde haue suffred be done away/neuertheles ther abydeth in þ soule a certayn taxacyon or duty whiche without doubte must nedes be cõtent & satysfyed eyther here in this lyfe by temporall payne or elles after this lyfe in purgatory. But where as ony creature haue made due satysfaccyon in this lyfe he neuer after shall suffre more payne/& also he is clene out of dette & no thynge after þ shal euer be claymed of hym: wherfore þ yphete sayth. **Beati quorũ remisse sũt iniq̃tates** Blessed be they whose synnes be forgyuẽ. Beholde syrs the remyssyõ of synne by cõtrycyon. **Et quorũ tecta sunt peccata.** Blessed be they whose synnes be hydde and put out of knowlege/whiche is done by cõfessyon. **Beatus vir cui nõ imputauit dñs peccatum** Blessed is he to whome our lorde hath not imputed or layed ony synne to his charge. Beholde þ thyrde tyme þ hole & perfyte doynge away of syne by satysfaccyõ. Wo ny there be þ wayle & be contryte & also cõfesse their synnes/but scante one amonge a thousande can be fonde þ

dooth dewe satysfaccyō. Therfore wher as before ỹ pro-
phete shewed in the plurell nombre synnefyenge ỹ ma-
ny where blysshed whose synnes be forgyuen couered &
put out of knowlege/now he speketh in the synguler nō
bre synnefyenge that fewe be whiche doo dewe satysfac
cyon. **Beat⁹ vir cui nō imputauit dñs peccatum.** Blysshed is that creature vnto whome our lorde
hath imputed noo synne. The mercy and goodnes of al
myghty god shewed vpon synners is mervayllous gre
te whiche the more that they call vnto theyr one mynde
and expresse theyr one trespasses / so moche the more he
forgeteth & putteth them out of his mynde/and the mo-
re dylygently they shewe them without glose or decey-
te to thentēt they may be openly knowen by confessyon
ỹ more besyly he couereth & putteth them out of knowe-
lege and last/the more that they thynke & ascribe theyr
offences to theyr owne grete vnkyndnes punysshynge
them selfe for theyr errours/so moche lesse he layeth ony
trespasse to theyr charge / but vtterly he taketh awaye
theyr synne & leueth no thynge of it behynde. We be she-
wed & warned that it is not onely ynough to be cōtryte
& cōfessed for our offēces but also we must be besy in do-
ynge good werkes to make satysfaccyō for them. For yf
we be neclygente in this thyrde parte of penaūce whiche
is satysfaccyon. It is to be fered lest in vs be some ma-
ner preuy gyle or faute/wherby we be deceyued lyke as
we se. If a tree hath brought forth buddes flowres and
after ỹ bryngeth forth no fruyte / we thynke verely ỹ so-
me defaute is within ỹ tree whiche is cause therof. Eue
so in mannes soule whiche fyrst hath brought forth the
budde of contrycyon/and after the flowre/confessyon yf
at the laste it bryng not forth the good werkes of satys-

facyõ it is to be drad leest ony pheuy gyle or decepte re-
mayne thyll in the soule/that is to saye it is not very con
tryte and truly confessed/there lacketh very contrycyon
& true confessyon. That ghost whiche hath all thre par-
tes of penaunce/contrycyon/confessyon/and satisfacty
on is neuer begyled/but doubtles he gooth in the tyght
path that leadeth ỹ waye vnto euerlastynge blysse/ther-
fore ỹ prophete addeth sayenge. Nec est in spiritu
eius dolus. He that hath done his duty & cõstrayned
hymselfe so besyly and many tymes to make satysfacty-
on for his offenses that our lorde in ony condycyon shal
impute no trespasse or faute vnto hym/truly in his sou-
le is no decepte nor gyle other of vntrue contrycyon or
fayned confessyon. In this tyme cõtrycyon may soone be
had by the grace of god with a lytell sorowe. Also the sa
crament of absolucyon is a grete helpe vnto them that
hath made theyr hole cõfessyon. For it is sayd of almyg
ty god to them that hath power for to here confessyon.
Quorũ remiseritis peccata remittũtur eis.
The inuncyon of a good dede in the waye of satysfac-
cyon of a mãnes owne ghostly fader hath grete vertue
but yf it be taken with a good wyll/it is of moche more
efficacy & strength/for it is wryten. Melior est obe
dientia ỹ stultorum victime. Obedyence is bet-
ter than foylthe sacrefyce. Now yf we refuse and take
noo hede to that thynge wherof the prophete admonys-
sheth vs/we be gretely to be blamed and not without a
cause/sith onely by that waye we must come to eternal
blysse/for yf we wyll not studye and be aboute to purge
our soules by these meanes/by ỹ thre partes of penaun
ce afore rehersed/we take not ỹ waye to blysse/but vnto
mysery & wretchednesse. Truly as in heuen where is al

goodnes and pleasure without ende is very blysse. Good in hell where as is all euyll & no pleasure is moost wretchednes / to the whiche mysery we be brought by our synne. And cõtrary wyse we be brought vnto blysse by purgynge of our syñes. Wore ouer yt the fylthynes of synne be ones cõceyued in the soule / & longe cõtynue therby vnhappy custome / it maketh foule & infecteth it more & more / as we se by bryne or ony other stynkynge lycour put in a vessell / the longer it be kepte in the same so moche more it maketh foule ỹ vessell & corrupteth it. An other example. As we se a byle or botche full of matter and fylth ỹ more & the lenger it be hyd / the more groweth the corruptyon & venemouse infectyõ of it / & also percth to the bones & corrupteth them. In lyke wyse ỹ lenger that synnes be kepte close in ỹ soules / the more horrible they be made and the more contagyously corrupte. Also they infecte the stronge partes of the soule / the vertues of the soule / and bryngeth them out of custome of doynge good werkes. The prophete folowynge the sayd symylytude addeth sayenge. **Quoniam tacui inueterauerunt ossa mea.** Bycause I purged not my soule by cõtricyon & true cõfessyon of my syñes: but pryuely dyde holde my peas & kepte thẽ within me therfore the vertues of it be cõsumed by longe contynuãce in the fylthynes of synne. **Dum clamarẽ tota die.** And this was done not withstandynge. I cryed oute & made my vaunce al daye / how may this be / ỹ prophete before sayth he helde his peas / and now he sheweth that he cryed all daye / perauẽture he kepte secrete one thynge & shewed an other. Truely yf we our selfe haue done ony thynge that is good / anone we be gladde to shewe it openly to ỹ knowlege of euery mã. And cõtrary wyse yf we haue done an euyll dede or ony lyyng amysse / we

do as moche as we can possyblye to hyde it. If also we do ony thynge that is prayse worthy/we shewe it & in maner kepe it out ouer all/and yf we do shrewedly/we hyde it/we holde our peas/& kepe it secrete. So perauenture ỳ prophete shewed his owne laudes & prayses & kepte secrete his offences/wherof he sholde accuse hymselfe for ỳ cause he sayd. **Quĩ tacui inueterauerũt ossa mea dũ clamarem tota die.** Bycause I dyde holde my peas & wold not accuse my defaultes/and also shewed openly & made my vaunte of all my well doynges & prayses/therfore ỳ vertues of my soule were lõge dyscontynued & brought out of vse. Thoccasyon ỳ causeth and bryngeth vs to wretchednes is/yf we shewe not & accuse ourselfe of all our synnes by cõfessyon/but kepe thẽ secrete. But by what occasyon be we wrought & led de in to ỳ ryght waye of very blysse. The wyse mã sayth **Timor dñi expellit peccatũ.** The drede of god putteth awaye synne. Wherfore the drede of god is ỳ very begynnynge of puttynge awaye of synne/let vs call to remembraunce the sayenge of sayn̄t Poule to the romayns where he treteth them ỳ lye cõtynually in synne & wyll do no penaunce. **Secũm duritiã tuã et cor impenitens/thezaurisas tibi iram in die ire.** That is to saye/we puoke ỳ goodnes of almyghty god to punysshe vs bycause of our sturdynes/& wyl not turne to hym by doynge penaūce/& in maner we gyue hym occasyon to shewe vengeaūce & destroye vs bothe body & soule. For truly ouer our hedes hãgeth a swerde euer mouynge & redy by ỳ power of god/whose stroke whan it shal come shall be so moche more greuous ỳ we so longe by our grete & manyfolde vnkyndnes haue caused almighty god & prouoked hỹ to more displeasure/whyche

wolde god we all were in mynde to remembre for the pro-
phete bereth wytnesse that he toke occasyon to forsake
his synne and tourne hymselfe to our blyssedz merceful
lorde god/by ꝑ fere of his grete punysshement/sayenge.
Quoniam die ac nocte grauata est super me manus tua conuersus sum. Good lorde I am
tourned to ꝑ/for why the fere of thy grete punysshement
troubleth me both the daye and nyghte and at all tymes/
Dauyd vnderstode that almyghty god was dysplesed
with hym/by the wordes spoken of ꝑ prophete Nathan
sayenge **Non recedet de domo tua gladius eo**
q̄ despexeris me. I shall punysshe the and thy ly-
nage bycause thou despysed me. By the whiche wordes
the herte of Dauyd hadde as soore a stroke whan he re-
membred his synne/as it had ben persed thugh with ꝑ
sharpest thorne that myght be. For doubtles the remem
braunce of synne prycketh and tereth the conscience of
a penytent creature euen as sore as ꝑ thorne doth that
is stycked fast in a mannes body. This holy prophete by
the sore & bytter prycknge of his conscyence was made
so sorowfull & so ful of wretchednes/that he is fayre to
tourne to almyghty god. Also he is comē agayn to hym
selfe/where as before he was beside hȳselfe. Euery sin-
ner not wyllynge to forsake his synne is beside hymself
fe. For our sauyour sayd. **Vbi est thesaurus tuus/**
ibi est et cor tuum. where thy treasure is/there is
thyn hert/& saynt Austyn sayth **Verius est animus**
vbi amat/q̄ vbi animat. The mynde of a man is
more there where it loueth than it is vpon hymselfe.
Dauyd therfore beynge in loue with Bersabe had more
mynde on her than on hymselfe. Neuertheles wt̄ his

conscyence by the remembraūce of his synne was pyc-
ked/lyke as I myght be thrust thrugh with a thorne
& he comen agayne to hymselfe/ferynge & sorowynge/
he tourned vnto god and forsake his synne. He sayth.
Conuersus sum in erumpna mea dum con
figitur spina. Good lord whan my conscyence was so
ꝛe pyrced by ꝑ remembraunce of myne owne wretched-
nes I turned my selfe to the. ¶ There be two thynges
therfore whiche be the very cause that we tourne our sel
fe vnto almyghty god/one is whā we call to mynde his
ferefull and greuouse punysshemēt. The other is the so
rowe in our herte whā we remembre the multytude of
our synnes/wherby our best and moost meke lorde god
is gretely dyscontent with vs. The fere of the punysshe
ment of god is cause of sorowe for synne/& who so euer
is in the calāmyte of this grete fere and sorowe/he tour
neth hymselfe vnto almyghty god without doubte: and
the mournynge of the soule fyrste caused of fere/and after
of sorowe referred vnto god is called contrycyon/whi
che is the fyrste parte of penaunce. After that foloweth
the seconde parte whiche we sayd in cōfessyon. It is not
ynough for a penytent to be contryte for his synnes/
but also he muste shewe them all vnto a preeste his
ghostly fader whan he hathe conuenyent tyme and spa
ce so to do. For as we sayd before/yf we our selfe hyde &
couer our synnes/almyghty god shall ouercome them.
And yf we agayne make open and shewe them/he shall
hyde and put them out of knowlege. Dauyd therefore
whan by the remembraunce of his synnes was pyrced
in his conscyence lyke as he hadde ben thrast thrugh
the herte with a thorne/tourned hymselfe vnto al-
myghty god with all his herte/and confessed his synne

to the prophete of god comynge to hym/sayth. Peccaui dño. I haue offended my lorde god. And we in lyke maner whiche be compuncte & grudge in our cõscyence whan we remembre the grete multytude of our synnes wherby we haue gretly displeased almyghty god/let vs accuse our selfe & shewe or synnes by a true & hole confessyon/ þ euery one of vs may saye w the prophete this that folowyth. Delictũ meũ cognitũ tibi feci. Good lord I myselfe haue knowleged & made open my trespasse vnto the. And thyrdly we shall be about euermoche as we may to make amendes for our offences by the werkes of satysfaccyon/ þ our synnes in ony condycyõ be nod layd to our charge at ony tyme. for al thoughy cõtrycyon causeth forgyuenes of synne & cõfessyon coueretha & puteth it out of knowlege/neuertheles satysfaccyon doth rase & expell it so clene away that no sygne shall euer after be spyed of it. In þ olde lawe there were certayne sacrefyces/certayn oblacyons/& certayn ceremonyes allygned accordynge to the dyuersytees of synnes wherby amendes sholde be made for them/not withstãdynge Dauyd for fere & shame þ his offences sholde be knowen vnto the people wolde not vse ony of those ceremonyes. I fere me/many now a dayes be of þ cõdycyon they wyll not wepe/they wyll not sorowe/they wyll not abstayne frõ theyr olde customes & vse/leest it sholde be thought þ they had done amysse. Dere bretherne let not vs do so/let vs appere & shewe our selfe euen as we be Truly all we be synners/for yf we saye no sylfe is in vs we condẽpne our selfe & saye not trouth/therfore let vs shewe ourselfe as synners. And syth it is cõuenyent & accordynge for synners to wayle/to wepe/to faste/& to abstayne from þ voluptuous pleasures of theyr bodyes

we must eyther wepe & wayly in this lyfe with prokyta
ble weppynge teres wherwith the soule is washed & ma
de clene from synne/elles shall we wayle & wepe after
this lyfe w̄ onprofytable teres whiche intollerably shal
scalde & brenne our bodyes/& that without ende/let vs
therfore folowe the penaūce of Mary magdaleyne and
do ther after/let not worldly shame fere vs to wepe for
our synnes/let no maner shamefastnes cause vs to to ꝯ
contrary but that we maye wayle at ony tyme and take
sharpe payne on vs whiche is due for synne/to thentēt
we maye all saye With the prophete whiche foloweth.
Et iustitiam meā nō abscondi. Good lord I
haue knowleged myn vnrightwysnes vnto the. I haue
not kepte it secrete. Forthermore it may so be that a per
sone wayle & be very cōtryte for his offences all be it he
may not haue an able & cōuenyent ghostly fader whan
he wolde. It maye also fortune a man to be sory for his
synne & to be confessed of the same/yet peraventure the
stroke of deth whiche is importune and can not be voy-
ded may be so nygh hym that he can haue no tyme and
space for to make satysfaccyon for his offēces. For this
cause leest that ony creature sholde despayre & haue ony
mystruste in the grete mercy of god. The holy prophete
sheweth how grete the vertue is of contrycyon with a
full purpose of confessyon. Onely cōtrycyon with a full
purpose of confessyon taketh awaye the gylte of synne.
So that who soeuer is contryte & purposynge to be con
fessed yf he myght/& fall not agayne to synne/shal neuer
be dāpned/neuertheles I cā not tel of ony londe abyde
ī ꝯ soule after ꝯ synne be take away/of ony payne taxed
by the rightwysnes of god due for synne/whiche payne
other must be satysfyed & done away in this lyfe by the
werkes of satysfaceyō/or elles in purgatory by sufferyng

of sharpe & greuous paynes there. But not withstandyn
ge as we sayd before þ synne is done away by cõtrycyon
w a full purpose of cõfessyon. This holy prophete sayth
Dixi confitebor aduersum me iniusticiã meam dño: et tu remisisti impietatẽ peccati mei
I haue had a ful purpose to cõfesse myn owne vnryghtwysnes / myne owne trespasse ayenst my selfe vnto my lorde god / and thou good lorde hast forgyuen my synne. Beholde / his synne is forgyuen bycause he purposed to be truly confessed. Many thynges bẽ requyred to a true and holy confessyon. Fyrst that the penytent confesse all his synes togyder and leue none behynde / wherfore he sayth. **Confitebor.** I shal knowlege togyder al my synes / not accusynge his fate or destany / nor ony cõstellacyon / neyther þ deuyll or ony other thynge / but onely his owne selfe / therfore he sayth. **Aduersum me.** I shall make confessyon ayenst my selfe and none other But what shall he cõfesse / truly his owne errours i breakynge þ cõmaundement of god how ofte he hath deedly ned vnryghtfully & cõtrary to his lawe / he shal not confesse an other mãnes trespasse / but onely his owne / therfore it folowth. **Iniusticiam meam.** I shall confesse myn one faute / myn owne synne / myn owne vnryghtwysnes / & to whome shall he knowlege hym selfe gylty & to what entent. **Dño.** Verely to our lorde god & to his honour / to the cõfusyon of þ deuyll / & also to be couer his owne soules helth. Who so euer on this wyse haue a ful purpose to shewe his synne by cõfessyon with sorowe and penaũce of contrycyon for the same / tho case be deth cometh vpon hym immedyatly / yet sholde he neuer suffre eternall dampnacyon. But verily / confessyõ

shewynge of synne / bely doynge of good werkes foꝛ
satysfactyon / shall neuer be sufficyent without some so
ꝛowe & penaūce foꝛ ꝑ same. Foꝛ without doubte penaun
ce & contrycyon is so necessary vnto thele that wyll be sa
ued that without them (yf they haue synned) theyꝛ syn
ne can not be foꝛgyuē. And I praye you who lyueth that
neuer synned. **Quis .n. est homo qui nō peccet.**
Scrypture sayth none. Syth therfoꝛe euery man & wo
man be synners / we all haue nede of cōtrycyon / foꝛ with
out it we shall neuer come to heuen. Peter offended gre
uously in denyenge his mayster Cryste. Poule in purse
wynge his chirche. Mary magdaleyne synned greuous
ly in mysusynge ꝑ pleasures of her body / & many other
without nōbꝛe were synners / almoost so many as now
be sayntes in heuen. There is no saynt in heuen (a fewe
except) but oꝛ they came there had nede somtyme to as
ke of almyghty god the gyfte of contrycyon. The pꝛo
phete sayth. **Pro hac oꝛabit ad te omis sctūs i tpe**
opoꝛtuno. Good loꝛde euery creature that trusteth to
be saued shall pꝛaye to the foꝛ contrycyon in a conuenyꝫ
ent tyme. Opoꝛtunyte is to be enquyꝛed and loketh foꝛ
in euery thynge to be done / and it is called the offyce as
a wyse man to dꝛe it as it sholde be whan it cometh. Of
a trouth somtyme the soule is meruaylously moche hol
den downe couered / and hydde with so many dyuers
pleasures of wozdly flatterynge ꝑ it may not ryse vp and
helpe it selfe / whan also it is called vnto the owne coun
tre whiche is heuen / it wyll not here / it foꝛsaketh ꝑ owꝫ
ne helth whan it is offred and pꝛofred / why / foꝛ than is
none opoꝛtunyte / no conuenyency / oꝛ no conuenyent ty
me. Truly no impedyment erthly dooth moꝛe slyly &
stꝛongly withstande very contrycyon / than dooth ouer

many worldly pleasures whiche be shrewed & noysom
to the soule. In the begynnynge of the worlde almyghty god made paradyse a place of honest pleasure / & fro that place yssueth out of flode diuyded i to foure partes sygnyfyenge ỹ foure cappytall vertues / ryghtwysnes / temperaunce / prudence / and strengthe / wherwith the hole soule myght be washed and made pleasaunt lyke as with so many flodes. But on the contrary wyse / the deuyll hath conceyued and made an other maner paradyse of bodyly and sensuall pleasure. And from thens cometh out other foure flodes / ferre cõtrary vnto ỹ other ỹ is to saye the flode of couetyse contrarye to Justyce / the flode of glotony agaynst temperaunce / the flode of pryde agaynst prudence / & the flode of lechery agaynst strength / who so euer be drowned in ony of these flodes it is harde for them to be tourned to god by true contrycyõ / the ragynge of them is so grete and ouerflowynge. for this cause the prophete sayth. **Uerisimi in deluuio aquarum multarum ad eũ nõ approximabũt.** They that haue all the pleasures of this worlde and in maner be drowned in theym shall not drawe nyghe almyghty god for theyr saluacyon. But what remedy for vs that be amonges all these flodes / whether shall we flee. Truely god is oncly the remedye and refuge without whose helpe no mã may scape them without drownynge. Many there hathe ben in tyme paste that hathe scaped the peryll and daunger of these flodes by the helpe of god ryght well Abraham and Job were menne of grete rychesse & worldly substaunce / neuertheles it was no thynge noysome to them / for why they were holy & perfyte men for all that / all thoughe they were ryche / yet they had no couetouse mynde nor couetouse desyre

of worldly substaunce / and alwaye content what somes uer god sent vnto them eyther prosperyte or aduersyte They dyde not set theyr mynde on golde or rychesse. It may be spoken of them bothe as the wyse man sayth. **Beatus vir qui post aurum non abiit.** Blys sed is that creature whyche settyth not his mynde vpon golde and rychesse. Alwaye whan they were mooste in ꝑ pleasures of the worlde / they lyfte vp theyr myndes vnto almyghty god whyche helde them vp and was theyr sauegarde from drowynge. Also more there was that scaped by the helpe of god / ꝑ daunger of the otter flodes lechery and glotony. Edwarde somtyme kynge of Englonde lyued with his welbeloued wyfe / notwithstādynge he was chaste and kepte his vyrgynyte for goddes sake / & besydes that beynge kynge he despysed bothe honours and rychesse. Lowys somtyme kynge of Frauce ledde his lyfe ī lyke maner with many other innumerable / whan they knewe and perceyued well the peryl and daunger that myght fall by the possessyon of worldly rychesse / they fledde from them and called for helpe to almyghty god / sayenge. **Saluum me fac domine quoniam intrauerunt aque vsq; ad animam meam.** Good lord saue me / for the flodes of that worlde trouble me on euery syde bothe in body & in soule / let vs therfore whan we perceyue the daūger of this worldely and transytory rychesse cal vnto almyghty god for helpe / & saye as ꝑ ꝓphete sayd this whyche folowyth in this psalme. **Tu es refugium meum a tribulatione que circumdedit me.**

Lorde thou onely arte my helpe and refuge in this trybulacyon of worldely temptacyon and pleasures whis the rauenously hath gone rounde aboute to catche me.

This flode of worldly couetyse rageth & flowyth on euery syde & is about to ouerwhelme vs/sayne Johñ sayth **Oñe. n. qđ est i mũdo aut est ꝛcupiscẽtia carnis aut cõcupiscẽtia oculoꝝ aut superbia vite.** All thynge that is of this worlde / eyther it is the desyre of the flesshe eyther the cõcupyscence of the eyght / or elles proude lyuynge. Take hede he sayth al þ is in this worlde/therfore it must folowe that it is so in euery parte of the worlde/eyther we be moued and steryed to lusty pleasures and lykynges in mete & drynke & clothynge with suche other whiche nourysheth the flesshe & maketh it prone and redy to glotony and lechery. Elles we be moued to haue rychesse and possessyõs whiche fedeth the eyght/and by the eyght we be enduced to vnlawfull desyre that is couetyse. Eyther we be moued to haue honours & grete dygnytes or elles worldly prayssynge whiche byngeth in pryde. On this wyse these flodes take theyr course rounde aboute thrughout the worlde there spare almoost none/that no place of sure helpe and refuge can be had where vnto we maye flee / but onely almyghty god. Eche one of vs wyllynge to flee vnto our lorde god may saye whith the prophete. **Exultatio mea erue me a circũdantiꝫ me.** O my lorde god my Joye & myn onely socour delyuer me frõ these troublouse flodes of this worlde whiche goo rounde aboute me. I cã not escape them without thy helpe. But now let vs a whyle gyue hede what cõforte and consolacyon we shall take by doynge penaunce. Thre thynges there be that byndeth vs nedes to do penaunce. First the profounde consyderacyon of þ gretenes of our synne. The seconde open shewynge of the same to a preest by cõfessyon. And the thyrde the dylygent exercysynge of good

werkes. Understandynge is necessary to be had for the fyrst whiche must serche profoundly for the greuousnes of euery synne/for the seconde instruccyō and lernynge is necessary/wherby we may Judge & deserue the dyuersyte of on synne from an other and so to shewe euery one of them in confession with all theyr circumstaūces. To the thyrde the grace of god is in especyall necessary wherwith they be plētefully enfused and endewed on whome our mercyfull lorde loketh with the eyen of his mercy and grace. From the eyen of almyghty god whiche may be called his grace shyneth forth a meruaylous bryghtnes lyke as the beme that cometh from the sonne And that lyght of grace sterreth & setteth forthwarde the soules to bryngе forth the fruyte of good werkes. Euen as the lyght of the sone causeth herbes to growe & trees to bryngе forth fruyte. Therfore yf we that be set amonges the perylous flodes of these worldly pleasures wyll lyfte vp our myndes to god not settynge our felycyte on them/deuoutly askynge his helpe/he shall exhorte vs/accordynge to ỹ wordes of the prophete. Our lorde shall saye vnto vs. Intellectū tibi dabo. I shall gyue the vnderstandynge whiche is necessary to consyder profoundly our synnes/that is for the fyrst/for the seconde whiche is cōfessyon/he shall saye. Instruā te. I shall gyue the lernynge wherby thou shalte dyscerne the dyuersyte of euery synne/for ỹ thyrde that is satisfaccyon he shall saye. In via hac qua gradieris firmabo super te oculos meos. I shall gyde & dyrecte ỹ from thyn enemyes with my grace & mercy euer to haue contynuaunce in doynge good werkes. O meruaylous mekenesse of almyghty god shewed vnto synners whan they flee vnto hym/whiche is so redy to comforte

and grauȳte them helpe/wherby they may be sure to scape from ouerflowynge and drownynge in these floodes of the transytory pleasures of this worlde/whiche meknesse our prophete remembrynge calleth and exhorteth euery creature to do penaunce/and where as before he hath shewed & spoken moche of it. Fyrste that they whiche be penytent are blyssed/they that refuse penaūce be wretched/whiche also be the causes of doynge penaūce how many partes there be of it/what strength penaūce is of/how moche it is necessary/the impedymentes of the same/what remedy for the impedymētes/and how redy almyghty god is at hande to helpe vs. Now after the short expressynge of all these/he is aboute to lyfte vp the myndes of synners to the exercysynge & vsynge of it. Two kyndes there be of synners whiche refuse to do penaunce. One is of them that folowe theyr owne pleasure in euery thynge/and as wylde beestes that neuer were brydled/vse themselfe in the vnlawful desyre of the flesshe lyke vnto an hors. The other is of them that hath ben longe brought vp/peraventure tyll they come to age in ỹ vngracyous custome of syn̄e. And bycause they haue ben of olde tyme so lōge in the vse of the same they wyll contynue in it styll/and in no wyse go out of that waye/they be lyke to a mule. Man that was create in grete honoure/& amonge all creatures lyuynge none but it had theyr face set streyght to loke vp in to heuen endued also with reason and free wyll/fourmed & made lyke vnto the ymage of almyghty god/ordeyned by his maker to be aboue all other creatures of the worlde and they also to be at his cōmaundement. Alas that he on this wyse hath defourmed and chaūged hymselfe by syn̄e vnto an vnreasonable beest/also forgetynge the almyghty god his maker hath made hymselfe lyke to an hors &

a mule/forsakynge holsome penaunce offred to hym by our lorde god/whereby he myght haue ben reformed & brought agayne in to his fyrst state & honour. The prophete therfore wyllynge to excyte & reyse vp ỳ myndes of synners that be ouercomẽ with this vnhappy & mysserables blyndnes/speketh vnto them with these wordes **Nolite fieri sicut equus et mulus quib⁹ nõ est intellectus.** Be not in wyll to be made lyke to an horse and a mule/folowynge your owne sensuall pleasure & appetyte/in whome is none vnderstandynge/& seynge lest but fewe shall here hym/he tourneth his sayenges to god. Truly our mercyfull lorde oftentymes entyseth by his benefytes many synners to penaunce. Was thewe whiche was a toll gaderer/anone as he was called of god forsake ỳ lyfe & folowed Cryste. Mary magdaleyne drawen by very loue vnto our blyssed lord wepte at his fete. Our lord loked mekely & mercyfully vpõ Peter/all be it Peter denyed hym thryse before/he neuertheles shamed in hỹselfe & wept bytterly/pauẽture whan saynt Anthony herde rede in ỳ gospell at ỳ tyme. **Qui reliquerit patrem et matrẽ. &c.** Who so euer forsaketh theyr fader & moder/systers & brother/& the possessyõs of this worlde for ỳ loue of god shall be rewarded. C. tymes more for it/whiche is euerlastynge lyfe he than forsoke all & wente in to wyldernes & there lyued All these were swetely called to penaũce: & many moo vnout nõbre. Namely a certayne preest of whome speketh the noble doctour pertense was synguleriy called & prouoked to be penytẽt. This preest had many gret gyftes of god/notwithstãdyge he euery day synned more & more & heped synne vpon synne/god almyghty for all that lyfte hym not so/but styll endued hỹ with newe benefytes/ỳ at

the last be cõsent of all the people he was chosen & made
a bysshop. Than whan he perceyued the goodnes and
mekenes of almyghty god/and remẽbred also how vn
kynde he had ben of longe cõtynuaũce to his maker/he
sayd. O blyssed lord thou hast ouercomen me; thou hast
vtterly bounde me by thy grace and manyfolde benefy-
tes to be thy seruaunt from hens forth I shall neuer go
from the. And whiche one of vs may saye but that hath
ben called to penaũce by the benefytes of our lorde god/
let vs all consyder ỹ mercyfull gyftes that god hath gy-
uen vnto vs. And here the sayenge of saynt Poule whi-
che asketh this questyon. **An ignoras quoniã be**
nignitas dei ad penitentiã te inuitat. Doost
thou not knowe that the goodnes of almygty god cal-
leth the to penaunce. If we wyll not be brought to pe-
naũce by these kayre meanes/by the grete & manyfolde
gyftes of god/let vs at ỹ leest fere his grete & many gre
uous punysshementes/for somtyme almyghty god con
strayneth those obstinate synners that wyll not be tour-
ned with kayre meanes by his punysshementes/& with
them he deleth mercyfully to chastyse & punysshe them
in this lyfe. For ỹ whiche the prophete cryeth vpon hym
to bryngе those that be so obdurate & sturdy & in no wyse
wyll leue theyr vnhappy custome of lyfe but make them
selfe in condycyon lyke a wylde horse & an asse/& to com-
pell them by his punysshement to do penaũce/sayenge.
In chamo & freno maxillas eorũ constringe
qui non approximant ad te. Blyssed lorde con-
strayne those synners with thy punysshementes lest &
more in this lyfe whiche wyll not come and draw nygh
to ỹ by penaũce. The grete punysshementes in this lyfe
may be called the censures of ỹ chyrche/as ỹ grete curse

with other/or temporall deth. The lesse punysshementes may be called other temporall paynes/as losse of worldly goodes/sekenes with other. It is better for a synner to suffre tribulacyon & punysshement in this lyfe wherby he may gete profyte & be rewarded than to be eternally tourmēted in hell/for all ỹ punysshement there be it neuer so sharpe and greuous shall not profyte. Saynt Augustyne sayth. Hic vre hic seca. Good lorde punysshe me in these lyfe. Syth so good & so holy a man desyred of god to be sharpely punysshed in this lyfe/rather than after this lyfe/to thentent ye myght be able to haue the euerlastynge kyngdome of heuen/What shall these obstynate synners do ỹ neuer wolde be tourned by the grete benefytes of god. It had ben ferre better for them to haue suffred the greteste punysshemēt that myght be in this lyfe. For they shall be drawen downe of the cruell tourmentours the deuylles in to the depe pytte of helle there to be crucyfyed eternally/where shal be weppynge waylynge/and gnastynge of tethe/where also ỹ worme of theyr conscyence shall neuer dye/& that fyre shall neuer be quenched/where also parte of theyr payne shall be in a pytte full of brēnynge lycour/& in fyre and brymstone flamynge contynually. Dauyd sayth. Multa flagella peccatoris. Many dyuers and greuous punysshementes be for ỹ obstynate & harde herted synner that neuer wyll be penytent. But who soeuer in this lyfe wyll do penaunce were he neuer so grete a synner before (yf he despayre not or forgyuenesse) almyghty god shall be mercyfull & forgyue hym. For as saynt Augustyne sayth If all the synnes of the worlde were cōpared to the mercy of god/they be in comparyson no more to it than is a sparke of fyre in the grete see. And I dare well saye to ỹ

ſenner be he neuer ſo wycked in his lyuynge / yf at any tyme in this lyfe he wyll be penytẽt for it and pelyze forgyuenes & mercy of almyghty god / he of his grete goodnes wyll ſooner forgyue hym than all the water in ỹ ſee can quenche one ſparke of fyre yf it were caſt vpon it / for whan ỹ ſynner is very penytent / no thynge remayneth in the ſoule that may withſtande the infynyte mercy of almyghty god whiche ſtandeth rounde aboute redy on euery ſyde. The ꝓphete ſheweth the ſame by theſe wordes folowynge. **Sperantẽ autem in dño: mia circũdabit.** The mercy of god ſhall be redy rounde aboute one euery ſyde to defende ỹ ſynner that truſteth in hym & wyll do penaũce for his ſynnes. Many there be whiche thynke grete pleaſure in ſynne & worldly pleaſures. Truly thoſe wretches be begyled / it is not as they thynke. Doubtles they that be truly penytẽt haue more felycyte & pleaſure in god & godly thynges ferre in comparyſon aboue alworldly pleaſures. Furthermore noble and better that the inwarde knowlege in Judgynge or dyſcernynge is / whiche may be called the vertue of perceyuynge or taſtynge / & the more excellent the thynge be whiche is Judged / the greter & goodlyer pleaſure muſt nedes be felte inwardly whan the thynge is taſted / the neter that the one be ſet and applyed to the other. Example. The more perfyte that a mannes taſte be / the greter pleaſure ſhal he fele inwardly in taſtynge of that thyng whiche hath a very pleaſaunt ſauoure / the more nyghe that it be Joyned & put to ỹ tonge. Than thus / ſyth that the vertue & capacyte of our ſoule is ferre better & more perfyte than is the vertue of all our other knowleges & alſo of all lyuyng creatures beſyde / & hath almyghty god and godly thynges the more nyghbnto it the clerer that

it be purged by due penaūce/it must nedes folowe that the penytent hath moze swete Joye & gladnes inwardly in his soule thā ony other creature lyuynge may haue in all ỹ pleasure of this wozlde. Whan two thynges be cōpared togyder ỹmoost sure knowlege of theyr diuersyte shall be had/of one ỹ knoweth both & so to stande to his Jugement. And doubtles many hath had in experyence ỹ pleasures of this wozlde/& afterwarde hath forsaken them and folowed the waye of bytter & sharpe penaūce. Aske of them whether they haue ben moze glad mwardly in the penytēt lyfe oz in ỹ tempozall/without doubte they wyll answere/in the penytent lyfe/in the lyfe of cōtemplacyō. I thynke there be no man but somtyme hath had therperyēce of the Joye & pleasure ỹ is in the soule after true cōfessyon & due penaūce foz synne. If ỹ fyrst parte of penaūce maketh the soule so glad/how Joyfull shall it be whan it is made clyne thzughout by all ỹ partes of penaūce & no thynge is lefte behynde vnpurged. Therfoze the pzophete sayth. Letamini in dño et exultate iusti: et gloziamini oēs recti coꝛde. He reherseth thre maner of Joyes. Fyrst they be toyfull whose synnes be done away by contrieyon whiche may be called the inwarde Joye foz the graūte of theyr petycyon. Secondly they be moze glad whan theyr synnes be couered & put out of knowlege by cōfessyon/& this may be called ỹ Joye shewed outwardly by Joyfull mouynge of the body. And thyrdly they be moost gladde whan theyr synnes be so clene done away by satysfaccyō/ỹ notoken may be seen oz knowen of thē/& this may be called the Joye euer to be exercysed in ỹ laude & prayse of god foz his mercyfull goodnes. The pphete applyeth ỹ two fyrst ioyes to ryghtwyse people/they may be called

ryghtwyse whiche haue very cõtrycyon with a full pur-
pose to be cõfessed/or elles they be called ryght wyse that
after very contrycyon had & hole confessyon made/be ab-
soyled clene frõ synne of theyr ghostly fader/for they be
Justyfyed be ỹ sacrament of penaũce whiche hathe effy-
cacy & strength by the blode and passyon of cryste. They
be called **Recti corde** That haue made satysfaccyon
so plẽtefully that god can aske no more of them. For this
our prophete sayth. **Letamini i dño et exultate**
iusti: & gloriamini omnes recti corde. ye that
be made ryghtwyse by very contrycyon and true cõfes-
syon Joye in our lorde. And ye that be made perfyte by
due satysfaccyon Joye ye eternally in our lorde.

Dñe ne in furore poste-
riorꝭ. prima pars.

Mervayle no thynge all though we begynne
not our sermon with the thyrde penitẽcyall
psalme in ordre. For or euer we take vpon
vs to declare ỹ two fyrst penytencyall psal-
mes our mynde was somwhat to speke of
the natyuyte of our blyssed lady at the daye/whiche pur-
pose wyllynge to kepe/also desyred of our frendes to fo-
lowe thorde of the psalmes/though it semed to be harde
for vs so to do. Notwithstandynge by the helpe of our
blessyd lady we haue attẽpted the mater & made ỹ fyrst
parte of this psalme to agree with our fyrst purpose.

¶ Que est ista que progreditur
quasi aurora consurgens.

After the offence of our fyrst faders Adam & Eue all the worlde was confounded many yeres by derkenesse the nyght of synne of ꝓ whiche derknes and nyght a remembraūce is made in holy scrypture ofttymes. Notwithstandynge many ꝓ were ꝓ very seruaūtes & worshyppers of almyghty god to whome the sayd derknes & nyght of synne was very yrksome & greuous had moyseꝺ that the very sonne of ryghtwysnes sholde spryngе vpon all ꝓ worlde & shyne to theyr grete & synguler comforte and make a meruayllous clere daye. As the prophete zacharie sayde and prophecyed of cryste.

Visitauit nos oriēs ex alto: illuminare his qui in tenebris et in umbra mortis sedent.

Our blyssed lorde hath vysyted vs from aboue to gyue lyght vnto them whiche syt in derknes and in the shadowe of deth. Also cryste in the gospell of Johñ sayth.

Abraham vidit diem meum & gauisus est.

Abraham sawe my daye wherby he was made glaadde & Joyfull. The naturall daye whiche we beholde sholde rather of congruence be called the daye of the sonne / of whome he hath his begynnynge than our daye. So this spyrytuall daye wherin spyrytually we lyue vnder the crysten fayth whiche by the sonne of ryghtwysnes hath brought forth Jhesu cryst / sholde be called more ꝓperly the daye of hym than of vs. Cryst our sauyour called it his daye sayenge. Vidit diē meū. Abraham sawe my daye. Abraham sawe not the ꝓsent daye of Cryste as the appostles dyde / he had onely the syght of it in his soule be true hope that it sholde come / notwithstādynge

he & many other delyred gretly to se this spyrytuall lone and the clere day of it. Our lauyour sayd to his apostles. **Multi reges et prophete voluerunt videre que vos videtis: et non viderunt.** Many kynges and prophetes wolde fayne haue seen the mystery of myn incarnacyō whiche ye se/and yet they dyde not/ and what meruayle was it yf they that laye i derkenes and in the blynde nyght of synne wherin nos pleasure was to slepe and take rest to desyre feruently and abyde the springynge of the bryght sonne our sauyoure. Holy faders before the incarnacyon whiche meruayllously ordred and despysed the werkes of derkenes and the nyght of synne. Euerychon of theym dayly and contynually prayed that the very lone of ryght wysnes myght springe in theyr tyme. Neuertheleslle theyr good hope & trust of it was differred many yeres/and at the last whan tyme was houable and cōuenyent in the lyght of almyghty god/he caused this clere sonne for to gyue lyght vnto the worlde. Notwithstandynge it was done in a iuste and due ordre. For of a trouth it had not ben semynge & well ordred that after so grete and horrible derkenes of the nyght/the meruaylous clerenes of this sonne shold haue ben shewed immedyatly. It was accordynge of very ryght that fyrst a mornynge sholde come bytwene whiche was not so derke as the nyghte/neyther so clere as the sonne. This ordre agreeth bothe to nature/scrypture/and reason. Fyrste by the ordre of nature we perceyue that bytwene the derkenes of the nyght and the clere lyght of the daye/a certayne meane lyght cometh bytwene the whiche we calle the mornynge/it is more lyghter and clerer than is the nyght/all be it the sonne is moche more clerer than it. Euery man knoweth this

thynge well/ for dayly we haue it in experience. ¶ Holy scripture also techeth ꝑ in the begynnyng of the worlde whan heuen and erth sholde be create/ all thynges were couered with derkenes a longe season/ and or cure the sonne in his very clerenes gaue lyght to the worlde/ a certayne meane lyght was made whiche had place bytwene derkenes and the very clere lyght of the sonne. This is well shewed by Moyses in the begynnynge of genesis. ¶ Reason also whiche serueth the knowlege of many causes fyndeth whan one thynge is chaunged in to his cõtrary as from colde to hete/ it is done fyrst by certayne meanes or by certayne alteracyõs comynge bytwene. ¶ Water whiche of his nature is very colde is not sodenly by the fyre made hote to ꝑ vttermost/ but fyrste cometh bytwene a lytell warmenes as we myght saye luke warme/ whiche is neyther very hote nor very colde/ but in a meane bytwene bothe. ¶ An apple also whiche fyrst is grene wareth not sodenly yelowe/ but fyrste it is somwhat whyte bytwene grene and yelowe indyfferent. Thus we perceyue by reason that it was not conuenyent this grete clerenes of the sonne our sauyour sholde haue ben shewed so soone and immedyatly after so derefull and the derke nyght of synne/ without vsynge of the mornynge whiche is a meane bytwene bothe. Wyth it is so than that Iuste & ryght ordre wyll it be so/ and also it is accordynge for a wyse man soo to ordre it. Who wyll doubte but the wysdome of our lorde god vnable to be shewed kepte this due and reasonable ordre namely in his werke wherby. **Salutem operatus est in medio terre.** He wroughte helthe in the myddes of the erth. Wyth also he kepte the same in all his operacyons as sayne Poule wytnesseth sayenge.

Quecūq; ordinata sunt: a deo sunt. All thyn-
ges well ordred be by the ordynaunce of almyghty god.
Forthermore bycause this mater sholde be expressed mo
re openly we shall endeuoyre our selfe to shewe by ỹ thre
reasons afore rehersed ỹ this blyssed lady moder to our
sauyour may well be called a morynge/syth before her
none was without synne. After her ỹ mooste clere sonne
cryst Jhesu shewed his lyght to the worlde/expulsynge
vtterly by his innumerable clerenesse these derkenesses
wherin all the worlde was wrapped and couered before
we se by experyence the morynge ryseth out of derknes
as the wyse man sayth. Deus qui dixit te tene-
bris splendescere. Almyghty god cōmaūdeth lyght
to shyne out of derkenes. The clerke Orpheus meruay-
led gretely of it sayenge. O nox que lucē emittis.
O derke nyght I meruayle sore that thou bryngest forth
lyght. And of a trouth it is meruayle to mannes reason
that lyght sholde springe out of derkenes. Also in lyke
maner we may meruayle of this blyssed virgyn/she be-
ynge clene without spotte of ony maner synne/notwith
stādynge sholde shyne and orygynally come of synners
that were couered and wrapped i derkenes & the nyght
of synne. Also after the morynge the sonne aryseth/in
maner as it were brought forth & had his begynnynge of
the morynge/lyke wyse our sauyour cryst Jhesu was
borne & brought forth of this blyssed virgyne & spredde
his lyght ouer all the worlde. We also perceyue lyke as
the sone ryseth of the morynge & maketh it more clere
by thefulsyō of his lyght. So cryst Jhesu borne of this
virgyn defyled her not with ony maner spotte of synne
but endued and replete her with moche more lyght and
grace than she had before. Lasse all though it seemeth the

moꝛnynge to be cause of the sonne / notwithstandynge
ꝑ sonne without doubte is cause of it. And in lyke wyse
all thought this blyssed vyrgyn brought foꝛth our sauy-
our Jhesu / yet he made her and was cause of her bꝛyn-
gynge in to this woꝛlde. Thus ye perceyue by nature ꝑ
this blyssed virgyn may well be lykened to a moꝛnynge.
The same shall be shewed yᵗ we reherse ꝑ oꝛde of scꝛy-
pture. It is spoken in genesye ꝑ fyꝛst almyghty god ma
de heuen and erth. The erth was voyde & desolate / all
was couered with derkyes: and the spyꝛyte of god was
boꝛne alofte. Than almyghty god cõmaũded the fyꝛste
daye by his woꝛde onely that lyght sholde be made / and
anone lyght was made / and after that the fourth day ꝑ
sonne was create. This we rede in the begꝯnynge of ge
nesys. But let vs now shewe what it sygnefyeth foꝛ our
purpose. Fyꝛste heuen & erth may sygnefye to vs man &
woman / foꝛ ꝑ woman is subgecte to the man / lyke as ꝑ
erth is to heuen / womã is alsõ barayne & lackyꝯge fruyte
without ꝑ helpe of man. And the erth wout the influẽte
of heuen is barayne & voyde of all fruyte. Semblably
euery ghiacyon of man from the creacyon of Adam was
wꝛapped & couered with the derknes of synne & though
the spyꝛyte of god was euer aloft redy to gyue grace / foꝛ
all ꝑ none was foũde able to receyue it vnto ꝑ tyme this
blyssed virgyn was oꝛdeyned by ꝑ hole trinyte to spꝛyꝯge
& to be bꝛought foꝛth in to the woꝛlde / whiche by ꝑ puy
dẽce of almyghty god was surely kepte & defended from
euery spotte & blemysshe of syne / so ꝑ we may well saye
vnto her. **Tota pulchra es amica mea & macu**
la nõ est in te. O blyssed lady thou arte all fayꝛe and
without spotte oꝛ blemysshe of synne. The angell at her
salutacyon sayde. **Aue plena gratia.** Heyle full of

grace/this blyssed virgyn full of ꝑ bemes of grace was ordeyned by god as a lyght of ꝑ morynge & afterward brought forth ꝑ bryght shynynge sonne with his many folde bemes our sauyoure Cryste. **Q**ui illuminat omnē hominem venientem in hūc mūdum. Whiche gyueth lyght to euery creature comynge to this worlde. Take hede how cōuenyently it agreeth w̄ holy scrypture this virgyn is be called a morn̄ge. Also where as reason of a ggruēce wyll ꝑ bytwene two cōtraryes a meane must be had/maketh meruayllously well ꝑ this virgyn may be called a morynge/for lyke as the morynge is a meane bytwene ꝑ gret clerenes of ꝑ sonne & ꝑ vglome derkenes of ꝑ nyght. So this blyssed & holy virgyn is ꝑ meane bytwene this bryght sonne our sauyour & wycked synners/& a partetaker of bothe/for she is ꝑ moder of goddes sone/& also ꝑ moder of synners. For whan our sauyour cryst hāged vpon the crosse he ꝑmēded & lefte to this blyssed virgyn sayut Johñ ꝑ euāgelyst as her sone/sayenge to her. **M**ulier ecce filius tuus. Woman beholde thy sone. And vnto sayt Johñ he sayd. **E**cce mater tua. Beholde thy moder. Johñ by interpretacyon is to saye ꝑ grace of god/sygnefyenge that by goddes grace & not by theyr owne merytes synners be made ꝑ inherytours of the heuenly kyngdome/synners therfore be cōmēded to this virgyn mary as to a moder she is moder of synners. Saynt Austyn sayth it semeth to be a noble kynrede bytwene this blyssed virgyn & synners/for she receyued all her goodnes for synners/synne was cause why she was made the moder of god. Also ye we haue taken ony goodnes we haue it all by her. Therfore of very ryght this holy virgyn mary is ꝑ moder of

synners. All cristes chirche called her Mater misericordiæ/ the moder of wretched synner. She is also the moder of mercy for cryst is very mercy. The prophete speking of hym sayth thus. Deus meus misericordia mea. My god & my mercy. Cryst is very mercy/she is ỹ moder of cryst therfore ỹ moder of mercy/for this cause as we sayd before she must nedes be a meane betwene ỹ mercy of god & the wretchednes of synne. Betwene cryst moost innocent & wretched synners. Betwene the shynynge lyght & blacke derknes/she is also ỹ meane betwene the bryght sonne of the daye/& the derke cloude of the nyght. None was borne before her without synne/eyther mortall/ be nyall or originall. Many before were men of grete vertue & holynes/as Jeremye & Hely & other/but because they were not clene without euery spotte of synne/their vertue & holynes was hyd in maner as vnder a cloude. And the holy aungelles remembrynge this mater beholdynge this lyght to shewe forth without ony spotte of derknes after so longe contynuaūce of the derke nyght of synne/sayd eche one to other with an admyracyō or meruaylynge. Quæ est ista quæ progredit quasi aurora consurgēs. What is she whiche gooth forth as a rysynge morynge. Therfore syth this blyssed lady Mary as a morynge gooth betwene our nyght & the daye of cryst betwene our derknes & his bryghtnes/& lasse betwene the mysery of our synnes & the mercy of god/what other helpe shold rather be to wretched synners wherby they myght soner be delyuered frō they wretchednes & come to mercy/than by the helpe of this blyssed virgyn Mary who may come or attayne from one extremyte vnto an other without a meane betwene bothe. Let vs therfore knowlege to her our wretchednes/aske her helpe

she cā not but here vs/ for she is our moder/she shal spe
ke for vs vnto her mercyfull sone & aske his mercy/& vs
out doubte he shall graunte her petycyon/whiche is his
moder & moder of mercy. Let vs therfore call vnto her
sayēge. O moost holy virgyn thou arte ꝑ moder of god
moder of mercy/the moder also of wretched synners and
theyr synguler helpe/confortte to all sorowfull/ breches
saue to here our wretchednes & prouyde a cōuenyent &
houable remedy for the same. But what mysteryes shall
we moost specyally shewe vnto her. Truely the comyn
wretchednes of all synners whiche ꝑ chirche hath taught
vs ofte to haue in remēbraunce/whiche also the ꝓphete
Dauyd hath descrybed in the thyrde penitēcyall psalme
wherof we shall now speke. And as the woman of cha
nane whan she prayed to our lord was not herde anone
notwithstandynge his dyscyples hauynge pyte and com
passyō spake to cryst theyr mayster for her. So we now
leest peraventure our mercyfull lorde herde not our pra
yers in the other psalmes before bycause of our grenous
synnes. Let vs tourne our prayer to his moost mercyful
moder beseechynge her to shewe mercy & call to almygh
ty god for vs as our aduocate.

¶ Que est ista que prograditur quasi aurora consurgens.

¶ We shall marke thre condycyons of the morynge whis
che may well be applyed to this blyssed virgyn. ¶ Fyrst
yt the morynge be fayre it is mylde & quyete without
trouble of wynde/stormes/or tempeste. ¶ Also by lyte ll
& lyteli it ryseth vpwarde aboue the derknes/puttynge
awaye ꝑ blacke cloude of ꝑ nyght. Thyrdly it is bryght
and clere without cloudes or mystes. This bryght & holy
virgyn had all these condycyons. Fyrst she was mylde &

mylde ī her ſoule/ſo that neyther blaſt of pryde ñeyther ſtorme of wrath was in her/but alwaye ſhe was gentyll lowly and mete. Secondly ſhe enhaūced herſelfe ferre aboue the derknes of ſynne puttynge vnderfote thoccaſyon of it/ſhe alſo brake his heed whiche was the cauſe & encreaſer of ſynne. Thyrdly ſhe was a bryght & clere virgyne without all derkenes of ygnorañce. Of theſe cōdyſyons many thynges may be ſayd to the laude & prayſe of this bleſſed virgyn/yf we entended ſo to do. But our purpoſe is otherwyſe ſet/our mynde at this tyme is not to ſpeke of her laudes whiche no creature can ſufficyently expreſſe/but we purpoſe to make our prayers to that bleſſed moder & mayde ꝙ ſhe of her goodnes vouchſaue to helpe vs in our myſeryes. For in vs be thre kyndes of wretchednes contrary to the thre vertues in her ſpoken of before. Fyrſt the myſery of fere and drede wherby our ſoule is neuer in reſt but alwaye troubled & ſhaken with that grete ſtorme & tempeſt. Secondly ꝙ myſery of bondage & ſeruytude to ſynne/that is whan ony perſone is made ſubiecte and caſt downe by the grete weyght of it Thyrdly the myſery of ygnorance & blyndnes wherby the lyght of trouth and good knowlege is withdrawen from vs & hydde as vnder a cloude. Let vs now therfore aſke helpe of this moſt holy virgyne whiche obteyneth qualytees & condycyons alwayes cōtrary to theſe myſeryes. All theſe wretchednelle be reherſed of ꝙ prophete Dauyd in this thyrde penytēcyall pſalme as ye ſhal vnderſtande by dylygent gyuynge hede to our ſayenges.

¶ Of any troubles & veracyons aryſe in vs ayenſt ꝙ trāquyllyte of this mylde mornynge/ſome cometh by fere of ꝙ eternall punyſhemēt of god/ſome for drede of the paynes of purgatory/ſome be cauſed of our bodyly dyſeaſes whiche we ſuffre for ꝙ gylte & offence of our fyrſt

fader Adam/lorn by the remembraūce of deth & certayne
that nedes muste folowe at the laste after all this greuous
vexacyons. Many also be cauſed by fere of the temporall
punyſhement of god exercyſed in this lyfe for our trey
paſſes/& laſt by ỹ vglonnes of our ſynnes many tryb⁹
lacyõs be engẽdred in our ſoules/by the whiche ſynnes
we haue deſerued punyſhement of goddes vengeaūce
Of a trouth one of this vexacyõs ſometyme troubleth ỹ
myndes of ſynners. Our ꝓphete remembreth them by
ordre. The fyrſt perturbacyon or trouble whiche is cau
ſed by fere of the punyſhement of god euerlaſtyngly to
be vſed vpon dampned ſynners/muſt nedes pryeke the
mynde and conſcyence of the ſynner/for whan that eter
nall punyſhement ſhall appere and be ſheweth/the cou
tenaunce of god ſhall be ſo formydable and ferefull that
in the tyme whan myſerable ſynners ſhall ſtande in bis
fyght they ſhall thynke themſelfe ſet in a brennynge for
neyſe of fyre. As it is ſayd in holy ſcrypture. Quoniã
eos vt clibanũ ignis in tempore vultus tui.
Bleſſed lorde thou ſhalte at the daye of Jugemẽt ſet all
wretched ſynners as a clewe or a grete hepe of fyre for
fere of beholdynge the ferefull coũtenaunce/the worde
whiche he ſhal ſpeke to them at ỹ tyme ſhal be ſo ſharpe
and vehementlỹ brennynge/in ſo moche they ſhall couey
te or deſyre rather to dye a thouſande tymes than to here
it/whan he ſhall openly gyue ſentence on them ſayenge
Diſcedite a me maledicti in ignẽ eternum
qui paratus eſt diabolo & angelis eius. Goo
fro me ye curſed ſynners in to euerlaſtynge fyre whiche
is prepared for the deuyll and his aungelles. O intuay
ious ſharpe ſayenge. O worde more perſynge than a
double edged ſwerde/what creature ſhall not fere to be

separate from the face of god/from heuenly glory/from the felawshyp & cõpany of sayntes/& to be caste downe in to eternall fyre with those feendfull & cruel deuyles. The ꝓphete therfore seynge this euerlastyng punyshemẽt begynnyge his psalme cryenge to almyghty god sayenge **Domine ne i furore tuo arguas me.** Blyssed lorde punyshe me not in thyn euerlastynge punyshement. Let vs do in lyke maner makynge our prayers to this blyssed virgyn sayenge. O blyssed lady be thou mene & mediatrice betwyne thy sone and wretched synners that he punyshe vs not euerlastyngly. If peraduenture we be delyuered by the infynyte mercy of god from cruel tormentynge in ꝑ fyre of hell. Yet there is an other fyre to be fered/that is to say the fyre of purgatory whiche fyre is so hote and full of vyuerlyte of payne/that all tourmentes and dyseases of this worlde be no thynge to be compared to it/whiche thynge holy saynt Austyn cõfermeth by these wordes sayenge. **Ille ignis grauior est ꝑ quicquid homo pati potest in hac vita.** The fyre of purgatory is more greuous thã ony payne man may suffre in this lyfe. Alas we wretched synners what harde sayenge is this. Be there not some greuous paynes in this lyfe. Those ꝑ be vexed with ꝑ stone/strãgury/& the fluxe/fele they not meruaylous gret paynes whan they can not kepe themselfe frõ waylynge & cryenge out for sorowe/what shall I saye of ꝑ whiche suffre payne in ꝑ heed/tothe ache/& akynge of bones/do they not suffre grete paynes/& also marters of whome many were slayne/some boiled: an other sawed a two/an other torne with wylde beestes/an other rosted on ꝑ fyre/an other put i to scaldynge hote pytche & rosyn/dyde they not suffre bytter payne. Notwithstandynge to be punyshed

in ỹ fyre of purgatory is ferre more greuous payne thā all these we haue rehersed/what meruayle is it thā ye ỹ fere of so grete ꝛ paynfull fyre trouble vs synners/wher fore it foloweth. Et ne in ira tua corripias me. Blyssed lorde sayth Dauid correcte me not in the fyre of purgatory. Wo let vs call vnto our blyssed lady ꝓpayens ge her to be meane for vs ỹ her sone our Iudge not onely punysshe vs not in the paynes of hell whiche be euerlastynge/but also ỹ he correcte vs not i ỹ paynes of purgatory whiche haue an ende. ¶ The thyrd trouble that we suffre ryseth ꝛ is caused of the woundes infyxte and beynge in our body for ỹ fynne of our fyrst parētys. For whā Adā was set in paradyse a place of grete pleasure voluptye ꝛ rest/almyghty god thynke hȳ sayēge/what soeuer tyme he tasted of ỹ forbodē tree/he shold be wounded Quod tā ei ỹ vniuerse posteritati ei⁹ ꝓmortē inferret. whiche sholde be a mortall wounde bothe to hym and all his posteryte. Almyghty god had his bowe redy bent wherwith he sholde stryke hym/of the whiche bowe wryten in an other place. Tetendit arcū suum. God hath bent his bowe/for all this/Adam attēpted the mater fell to fynne/whome anone almyghty god dyde smyte/the vehemēce of the whiche stroke/all we that came of hym do fell/the woundes of it abyde styll in vs not clene made hole/all though they be hyd ꝛ couered/wyll ye knowe whiche be the woundes. Let vs be hungry a lytell whylle/and anone we shall fele the pesture of hungre. Ableyne from drynke/anone cometh thyrste. Go a fote many myles anone cometh wery nesse Put your fynger nyght the fyre/ꝛ full soone shall ye fele impassyble hete. Ete vnholsome metes/ꝛ anone cometh sekenes. By these woundes afore sayde without doubte

we be brought to dethe / yf the body be not soone remedyed. Adam wanted all these woundes or euere almyghty god dyd stryke hym. And we also sholde haue wanted them yf that stroke had not ben / we all be wounded be his stroke / wherfore ỹ pphete sayth. **Quoniam sagitte tue infixe sunt michi.** Blyssed lord thyn arowes be stycked in me / yf perauenture these arowes myght be plucked awaye be ony medycyne / or by crafte we myght be made hole of our woundes: and so to scape dethe / whose sere troubleth vs without mesure in this fourth place / ỹ wyse man sayth. **O mors ꝯ amara hõi hñti pãcẽ in substãcia sua.** O deth gow bytter arte thou to a man hauynge peas with his substañce of worldly goodes / or elles thus / that hath this worlde at his wyll / whiche vse these wordly pleasures meryly they knowe not / they haue not i mynde what is behynde in the worlde to come. Alas how greuous and bytter is to them the remembraunce of dethe / whose dartes or arowes may not be expulsed by ony crafte / we can not fynde the meanes by ony medycyne to hele our woũdes we muste nedes dye / ỹ dayly we drawe nygh deth more and more. **Omnes morimur.** All we dye / or be dyenge. Scrypture sayth this verbe morior after sayt Augustyne is vndeclyned / sygnefyenge ỹ no creature may escape / flee / or declyne from deth / our lorde hath so greuously stryken vs with the dynte of his arowes / wherfore our pphete sayth. **Et confirmasti super me manum tuam.** Lorde thou hast perced ỹ fyred thyn arowes so sore in me that my wounde in so gretes with out cure I can not escape but nedes must dye. We sayde the fyfth ymbulacyon cometh for sere of goddes punys

shement / whiche the prophete calleth in this psalme
Iracien tire dei. For by these wordes Furyē dei
is vnderstande ꝑ euerlastynge punyshemēt vpon them
whiche be dampned. By these wordes Facie ire dei.
is vnderstande tempozall punyshementes in this lyfe /
whiche tempozall punyshemētes cauleth vs also to be
in trouble. For what creature remēbrynge so many pu-
nyshementes done vpon synners in this lyfe bodyly / ꝛ
perauenture for lesse offences thā he hymselfe hath done
can be without fere / leest he shold suffre the same oz mo-
re greuous for his owne offences. Adam ayenst the com
maundement of god tasted but one apple / and anone he
was cast out from ꝑ goodly gardeyne of parapy se in to
this erthe full of bzeres and bzembles. It semeth but a
small mater / and also he and all his posterytes euer after
were made moztall. Alas how many tymes haue we
synners bzoken the commaundemētes of god. The peo-
ple of Israel ledde by Moyses thzugh ꝑ desert / whan
it was so they had eten no flesshe of many dayes. At the
last they desyzed to ete of the egyptyens flesshe / ꝑe as it
was they customable mete before / almyghty god gaue
them theyz desyze. But Quoniā adhuc esca erant
in oze eoz: ira dei descendit super eos. Lobyes
they were etynge ꝛ mete in theyz mouth / the punyshe-
ment of god fell vpon them / and a grete parte of them
were slayne. Afterwarde the same people made wery
by a lōge Journey / grudged in theyz mōdes ayenst our
lozde / wherfoze sodayne fyze fell vpon them / and bitter-
ly bzente ꝛ destroye the later parte of theyz boost. Haue
not we commytted many moze greuouser offences than
these be-yes truly. For whā we lacked no mete but had

grete plente of it / haue we not for all that defyred more delycate metes not content with suche as we had / hath not a lytell bodyly labour ben tedyous to vs / as to go vn to the chyrche there to abyde to be at the seruyce of god / & to here holsome doctryne / whiche of vs herynge these offences beynge culpable in them wyll not fere the pu nyshementes of god bothe in this lyfe & after. Namely whan this holy prophete so dyde / in so moche he sayth his flesshe trembleth for fere. Non est sanitas in car ne mea. Blessed lorde I haue none helth in my flesshe it tremblieth for fere of thy punyshementes. They be ve ry happy & blessed whiche neuer defyled themselfe with synne / but alwaye hath kepte them clere without ony spotte of it / as touchynge actuall syne / for truly they ha ue grete rest in theyr soules / & they that haue done ꝑ cō trary fele in themselfe an inwarde stryfe whan they re mēbre themselfe in theyr lyuynge / for suche as hath pol luted & defyled gyue them to other besynes rather than to loke vpon themselfe. Truly thabomynacyō of an vn clene conscyence is so grete that ꝑ remembrance of it is thought to ꝑ persone so encombred so gret payne / as he were vexed & troubled in the tourmentes of hell. O how many hathe slayne themselfe after theyr grete offences done / whan they myght not hold vp and sustayne theyr vnhappy lyfe. Example we haue of a Romayne womā called Lucrece & many other. The thre prynceypall par tes of the soule wherby the hole man shold be gouerned be holdynge ꝑ vglsome and detestable monstre of synne dooth accuse eche one other / to ꝑ memory it is obiected that he sholde haue kepte in mynde the holy monycyons and techynges whiche oftentymes he herde by the pre chers of godly doctrine. To the reason is sayde that he

sholde haue relysted and withstonde moze beply/ & not haue suffred so grete fylthynes of synne to be cõmytted in the soule/to the wyl is obiected that by his boldnes & rẽynge to moche vpon his owne bzydell/neyther obeys enge to memozy noz to reason is caused that the soule is polluted with the fylthynes of synne. Therfoze the conscyẽce alwaye pzycketh & grutcheth ayenst sythes euyl cõmytted: accozdynge to the prophetes sayenge. Non est pax ossibus meis a facie peccatoꝛũ. No parte of my body can be in rest foz þ greuousnes of my synnes. Take hede with how many and what shozmes of trybulacyon we be vexed within our bodyes / we haue no trãquillite/no quyetnes but troubled in euery parte with many dyuers veracyons. Fyzste be the pynes of hell/of purgatozy/by our bodyly greuaũce/by deth/by the punysshement of god/and last by thabominacyõ of our synne. Therfoze let vs go vnto this mylde moznyge our blyssed lady virgyn Mary/beseechyge her þ she wyll vouchesauke to delyuer vs from these sozmy wzetchednesse in this lyfe/and after graunte vs quyete soules. These suffysseth foz the fyzst kynde of wzetchednes. The sayd the seconde kynde of mysery is to be caste downe vnder the derkenes and cloude of synne/& myserably to be in captyuyte vnder the yoke of it. Many tymes synne is compared to a serpent. A serpent hath a heed/a body and a tayle/semblably so hath synne/foz whatsomy mã feleth þ fyzst instygacyon oz sterynge to synne doubtles there is the serpentes heed. Whan afterwarde he cõsenteth to the same instygacyon/than he suffreth þ body of that serpent to entre. And at last whan he fulfylleth the synne in dede/than is þ venemous tayle of that serpẽt entred. Without thou relyste and withstande the heed

that is to saye ꝑ fyrst suggestyon/it shall be very harde for the to exclude synne/for where as a serpẽt may gete in his heed/anone he bryngeth after ꝑ residue of his body. So by synne/yf also the streyght passage be made open to ꝑ fyrst monycyon or sterynge to synne/anone he draweth after hym the hole body/& neuer ceaseth tyll it come vnto the hyest parte of the soule/he auaũceth hym selfe & is lyfte vp ferre aboue ꝑ mynde/whiche ought to be the herd of ꝑ soule. And this of a trouth is a grete mystery wherof this holy prophete Dauyd maketh his complaynte sayenge. Q ñ iniq̃tates mee supgresse sũt capõ meũ. All the partes of my body be without rest bycause my synnes be exalted ferre aboue myn heed We haue gyuen so grete lycence to this serpent synne & so easely entreated it that now whan it is ones entred it wyll not out agayne/but as a tyraũnt hath decreed to kepe in possessyon the habytacle that he hath wonne eyther peasybly or be strength. Fyrst or euer we cõmytted synne many mocyons of it were felte in vs/but it was onely in ꝑ inferyor parte of the soule. And now syth it is suffred to haue ony interest/he hath enhaũced hymselfe aboue the hyest parte of the soule & there is resydent/cõmaũdynge what hym lyste/thrustynge downe ꝑ poore soule with his greuous burden & weyght that oftentymes it is compelled to do that thynge whiche it wolde not do. Peraũcture some synner wyll saye. I perceyue nor fele ony weyght in myselfe/do I neuer so many synnes. To whome we answere that yf a dogge haunynge a grete stone bounde aboute his necke be cast downe frome an hygh toure/he feleth no weyght of that stone as lõge as he is fallynge downe/but whan he is ones fallen to the grounde he is drawen all to peces by the reason of that

weyght. So the synner goynge downe towarde the pyt of hell feleth not the grete burden of synne/ but whā he shall come in to ꝑ depnes of hell he shall fele more payne than he wolde. Also euery creature whiche is aboute to put awaye the yoke of synne feleth the grete & greuous weyght of it. Our holy ꝓphete had in experyence ꝑ heuy burden of syñe whiche sayd. **Et sicut onus graue grauate sunt sup me.** My syñes be heuy vpon me lyke to an heuy burdē. God forbede that we saye no mā may caste out synne from the soule ones entred in to it/ we saye not that/ for ꝑ it were so all we sholde despayre/ bycause why no persone is without synne. But we saye it is ryght harde vtterly to expulse synne suffred so longe at lyberte & hath had so moche lycence to abyde in the soule/ & holy doctours knowlege ꝑ same. Ye saynt Anselme whose wordes cometh now fyrst to mynde sayth. **O pctā ꝙ felicis aditus habetis et ꝙ difficiles exitus.** O ye soule synnes how gladde & easy entrynges haue ye in to mānes soule/ & how hard be your goynge out frō it. Synnes may be expulsed but howe truly by grete contrycyon dylygent cōfessyon/ & not a lytell bodyly satysfaccyon. But after ꝑ our synnes be so done awaye/ yf we take not vpon vs myghtely to wtstande and make batayle ayenst them/ lyghtly they shall entre agayne i to ꝑ soule. And as our sauyour sayth. **Et fiūt nouissima hoīs illi⁹ deteriora prioribꝰ.** Thā shall we be in worse condycyons ferre than we were before/ than shall the woūdes of our synnes waxe raūe agayne than shall the tokēs where they were fyred waxe roten a freshe by our folysshenes and necligence. Of the whiche mysery Dauyd complayneth in this place sayenge. **Putruerunt & corrupte sunt cicatrices mee:**

a facie insipientie mee. The olde tokens of my synnes waxe rotē agayne by myn owne folysshenes. He ꝑ is enured & ēcombred with these euylles/shall we not call hym wretched & vnhappy. Yes truly/for no thynge elles but synne may make a man wretched/be a man neuer so pooze & nedy/yf he be wont synne/yet he is blysfed & happy. Salomon sayth. Miseros facit pplos pctiñ. Synne maketh wretched people. Sayne Poule hauyng the same mystery in experyence sayd. Infelix ego hō ꝙs me liberabit de corpore mortis huius. I vnhappy man who shall delyuer me from the daūger of this deedly mystery of synne. Socrates was asked a questyon as it appareth in ꝑ Georgycke of plato of one named Polus/whether Archelaus whiche than had in gouernaūce the kyngdome of Macedony in grete glory were happy & blysfed or not. Socrates answered hym he coude not tell it is to me vncertayn. Thā sayd Polus he is a kynge. Socrates sayde/all though he so be/yet may he be a wretche. Polus added more & sayd/he hath a glorious kyngdome/a gret houshold & grete rychelle Socrates answered/what of all this/these cōmodytees maketh not a mā blysfed/for vnder them may be pryuely a wretched soule. Ik ꝑ wylte sayde Socrates ꝑ I tell the whether this man be blysfed or wretched/shewe me his soule/& anone I shall assoyle thy questyon/for the demonstracyon of this mater dependeth of ꝑ soule. Truly a soule subgecte to synne is wretched whiche our ꝓphete Dauyd wytnesseth sayenge. Miser factus sum. By ꝑ reasō of my synne I am made a wretche. That creature what soeuer he be is blysfed whose wyll is obedyēt to reason/that is to saye/in whome reasonꝫ grace hath

dominacyō/for by reason & grace ryght & Iustyce shall be kepte. But yf it be cōtrary than shall perue[r]syte & vnryghtwylnes haue place and lyberte/that we may more openly perceyue this thyng/let vs cōsyder this example As longe as the myddes of a lyne is egall with bothe endes/neyther goynge wronge towarde the ryght hande nor towarde the lyfte hande/so longe it is called a ryght lyne/but yf it tourne cōtrary eyther to ỹ one parte or to the other/or lyfte vp it selfe aboue eyther ende/the lyne is not ryght but croked. In lyke maner let vs cōsyder ỹ powers in the soule/that is to saye reason/wyll/& vnderstandynge/the vnderstandynge must be guyded by the wyll/& wyll must be ruled by reason/for wyll is the myddle parte betwene vnderstandynge & reason/lyke as ỹ myddle poynte in a lyne/wherfore yf the wyll whiche ought to be ỹ myddle parte & also subdued to reason lyft vp hym selfe aboue reason/is not thordre puerse & inconuenyent/is not there a croked soule. Yes wout doubte. Lyke wyse it is in synners whan reason is put downe & wyll is vnwyfely exalted. **Et incuruatus sum vsq; in finem.** The prophete sayth. By synne I am made croked vnto the grounde. I haue more mynde on erthly thynges than vpon heuenly/whan ỹ soule is thus disformed and brought in to this myserable condycyons/what is lefte behynde but penaunce & sorowe. The philosophers shewed two dyuerses wayes/one is the waye of vertue/the other of vyce. The way ỹ ledeth a man to vertue is laborous & full of thornes/notwithstandynge the ende of it is very pleasaunt. The waye whiche bryngeth a man to vyce is mery & full of sensuall pleasures/but the ende of it is very bytter and sharpe. A certayne philosophre called Demosthenes what tyme he delyred

to haue the presence & cõpany of a certayne cõmõ lyspo-
sed woman/& she asked a great somme of money. He an-
swered that is lechynge was not to bye penaūce so dere.
Sygnefyenge that after ỹ fylthy volupty of the flesshe
no thynge remaynyeth but sorowe & penaūce/for ỹ whi-
che he wolde not gyue so moche money. Our pphete cõ-
syderynge this abideth sayenge. **Tota die contri-
status ingrediebar.** Many causes there be for syn-
ners to be penytēs whiche haue caste downe themselfe
i to these my lappes/not expelled by violēce/but by theyr
owne wyll & myude/from the whiche they may scantly &
w̄ grete dyfficulte aryse/what for the tyrānny of synne
what for leuynge of the occasyons to synne/cansed of ỹ
pleasure whiche ỹ flesshe hath goten by wycked custome
of it. For as sayut Jherome sayth/thole that be virgyns
fele not so grete temptacyōs of the flesshe as they whi-
che ones or ofte tymes haue had the flesshely volupty in
experyence/for the flesshe that before hath ben polluted
by the foule & fylthy pleasure of the body/feleth moche
more vnclene mocyons than dooth the flesshe whiche al-
waye hath ben clene & chaste/for the vnclene body per-
suadeth & sheweth to the soule the wycked cogytacyons
& derke fantasyes of his vnthryfty flesshely pleasures
done before/wherby it is many tymes beggyled & scorned
Therfore the prophete sayth. **Q ñ lumbi mei im-
pleti sunt illusionibus.** The partes of my flesshe
wherin the norysshynge of flesshely volupty be resy-
dent & abydynge/are replete & fulfylled with mockes &
scornes. O folysshe & made flesshe whiche entyseth and
causeth so many euylles to ỹ hurte of it selfe/for ỹ body
sterueth & moueth ỹ soule oftentymes to the fylthy lust of
the flesshe/whiche is the moost hurte that can be to the

body/for the lyuely spyrites whereby the flesshe is quicke-
ned be spyite & shedde out with the lede of man. And so
by ỹ he leseth many of his strengthes. Physycyens saye
that a man taketh more hurte by the effusyon of a lytell
lede than by shedynge often tymes so moche blode/whi-
che thynge of a lykelyhode saynt Poule ment rebukynge
fornycatours/sayenge. Octm̃ quodcunq; fecerit
homo extra corpus suũ est/qui autẽ fornica-
tur in corpus suũ peccat. Euery synne that a man
dooth is outwarde from his body/but he that dooth for-
nycacyõ or lechery offendeth godz also hurteth his body
Uerily it is a grete mysery to loue the body so moche/&
notwithstandynge procure so grete hurte to it by flesshe
ly lust/whiche mysery our prophete sheweth sayenge.
Et non est sanitas in carne mea. By the reason
of flesshely lust I haue no helth in my body or in my flesh-
she. Therfore synne greueth bothe body & soule & proh-
teth none of them but engendreth grete hurte to bothe.
The soule is tourmẽted by a syght of a polluted spyrce
by ỹ byctory of synne hauynge dompnacyon/by ỹ heuy
burden of it/by renewynge of olde synnes/by ỹ mysery
that folowyth/by ỹ croked custome of it ones lefte & for-
saken/& last by penalice sorowful. The body is also tour
mented by ỹ pryckynge of flesshely lust/& by losse of his
strengthes. So that a synner may sauely saye as the pro-
phete wryteth folowynge. Afflictus sum. I am
troubled by synne bothe in body & soule. The encreasse of
a synners payne is whã he calleth to remembrance how
longe he hath serued so vncurteys and vngentyll a lord
Saynt Johan sayth. Qui facit .n. peccatũ ser-
uus est peccati. He ỹ cõmytteth synne is ỹ seruaũt of

synne / therfore euery synner hathe synne for his lorde whome he seruyth. What maner of lorde synne is may be knowen by the stypende and rewarde that he gyueth to his seruauntes in the ende. Saynt Poule wryteth of this stypende sayenge. Stipendia peti mors est. The rewarde of synne is deth / what maner deth: truly deth eternall. This rewarde agreeth well for suche a lorde / what stypende sholde the moost vnhappy lorde gyue but the worste that may be thought / who so euer seruyth this malycyous and cursed lorde is in grete bondage & seruytude / wherfore ỹ prophete addeth sayenge. Et humiliatus sum nimis. By syne I am made a bonde man / to whome: verely to the lorde named synne. Now ye haue herde how many grete mysteryes we suffre vnder the bondage and yoke of synne / and how we be thrast downe vnder the cloude and derkenesse of synne. Therfore let vs flee vnto our bryght mornynge the moost holy Moder of God / whiche as a fayre mornynge hath lyfte vp herselfe aboue all derkenesse / and by her humylyte hathe broken the deuylles heed / whiche was the fyrste auctour and cauler of synne and derkenesse. Let vs aske and truste helpe of her in this seconde kynge of wretchednesse / wherof we haue now spoken / alwaye folowynge the wordes and ordre of the prophete. ¶ The thyrde kynge of mysterye is yet behynde / whiche we sayd is the mysterye of ygnorance and blyndnesse / wherby the lyght of trouth is tourned away from vs / as be a cloude comynge betwene. ❧ This blyndnes may be shewed many wayes / as fyrste by the two meanes wherof we shall speke / that is to saye / we abstayne not from synne / neyther for the abhomynable lothsomnesse of it / nor for the reuerence of our bysshes

lorde god allwaye beynge present/that thynge must nedes of very ryght be thought vglome & detestable/whiche is ꝑ cause of so many grete myserpes & bytternesses afore rehersed/for neyther ꝑ paynes of hell nor of purgatory had neuer ben thought/yf synne had not ben. Man kynde shold neuer haue felte eny wetynes or bodyly greuaūce by the reason of labour/yf synne had not ben neyther eny dyssemperaūce of colde or hete that shold anoy the body/hungre/thurst/ne grefe or sekenes of dyuerse lēt stroke/yf synne had not ben. Also ꝑ soule shulde haue wanted ygnorawnce/inconstaūcy/& rebellyon of vnderstandynge ayenst reason. These myserpes & many more whiche now I leue of happen to vs bycause of synne. What trowe we/was not Lucyfer an aūgell shynynge with grete lyght or euer he fell downe in to hell: & what elles made hym so blacke & dyssormed but onely synne. No thynge in the worlde dysspleaseth almyghty god but synne. For as Moyses sayth. Vidit deꝰ cūcta q̄ fecerat: & erāt valde bona. Almyghty god lokyd & sawe all thynges whiche he made/and they were very good. Euery creature of god is good and acceptable to hym yf synne be awaye. But yf it be neuer so goodly a creature defyled with synne/it is abhomynable in the syght of god and ferre more abhomynable than is the stynkynge carion of a dogge or ony other venemous worme in ꝑ syght of men/wherfore holy scrypture cōmaūdeth euery persone sayenge. Quasi a facie colubri: fuge peccatum. Flee synne lyke as thou wolde flee frome the syght of an adder or ony other venemous worme. And the holy man sayne Anselme sayth. Si ex vna parte gehenna fuerit et ex altera peccatum.

mallem in gehennā ire q̄ inquinari peccato. If hell were of the one syde of me/and synne on ꝑ other syde I had leuer goo in to hell than to be defyled with synne/the abomynable stynke of it is so grete/therfore our blyndenes is very myserable/whiche so many tymes haue herde of the preachers of god how deedly & horryble mōstre synne is/& how moche it is to be fledde and despysed/notwithstandynge we do not eschewe it/but studyously with all our dylygence folowe/clyppe and imaner kysse it. And whan we haue none occasyō to synne we sorowe and wayle. There was neuer hungry lyon that layd in sore awayte for his pray as hysters dooth to gete occasyons to synne/they seke the flaterynges of worldly pleasures eue as rāpynge lions dooth for theyr praye. Also ꝑ they be deferred from theyr purpose they wayle & make sorowe whiche mysery our prophete shewed in this nexte verse. **Fugiebam a gemitu cor dis mei.** I sought occasyō to synne/not faynedly but from ꝑ very herte of me. This is a grete blyndnes that we haue spoken of/and ꝑ other whiche we shall shewe is moche more. If ꝑ lothsomnes of synne be not sufficyēt to cause vs leue & flee frō it/at the leest the presence of almyghty god our maker our gouernour sholde cause vs forsake synne/in whose power restyth our lyfe & deth whiche from aboue loketh & beholdeth what soeuer we do/so openly as I se & beholde ony of you: & moche more openly/for of mannes aspectes or syght myght come frō the soule & perse thrugh a glasse/thrugh the heuens vn to the sterres/tyll it come to the place where almyghty god is resydēt/notwithstādynge moche more ꝑ syght of god hath power to loke thrugh them all dowward tyl it come to the fyrtheste and inwarde partes of the herte

and soule. I beseche you let vs thynke in our lyf the cle
ter syght the ferder may loke & behold / & yet yf an other
be cwyse so clere it may perceyue & beholde cwyse so fer
re & so infynytely. Therfore almyghty god whose syght
is ferre bryghter & more clerer than all other he may be
holde & loke to euery dystaūce be it neuer so ferre & with
out nombre. A grete dyfference is betwene the syght of
god and of man. The ferder that mannes syght gooth
the more weyke and feble it is / why? for it is lympte at
a certayne. The sight of god is of grete strength without
ende and lymyttynge at certaynte / & for that cause whe
therfocuer it gooth forth be ỹ space or dystaūce neuer so
ferre / it is alway of lyke strength & power in euery place
without chaunge or makynge lesse / whiche holy scryp-
ture wytnesseth sayenge. **Attingit a fine vsq; ad
finem fortiter.** The syght of god attaynyth to euery
dystaunce from ende to ende strongly / or alwaye a lyke
stronge. And in an other place of scrypture it is sayd.
**Nulla creatura est inuisibilis in cōspectu il-
lius / oīa autē nuda & aperta sunt oculis eius.**
No creatur is inuysyble in the syght of god / all thynges
be naked and open to his eyen. Therfore it is a grete and
mysserable blyndnes whan we wyll not beholde & se the
horryble and ferefull countenaunce of synne. And truly
it is a more grete & mysserable blyndnes / not to fere the
syght of the moost hygh lorde god almyghty / but he lo-
kynge vpon vs frō whome no thynge may be hydde to
haue ỹ deffyre of so lothsome & foule thynge in our herte
as synne is / yt we remembre not & be in wyll to showe &
wayle for it. O grete derkenes. O dymbe cloude. O ve-
ry thycke myste whiche suffre not the syght of trouth to
shyne vpon synners. Let vs therfore rēne to our moost

bryght & clere morynge Mary the moder of god whi
che is without all and the leest spotte of synne. Beseche
her mekely that she put awaye this blacke clowde and
derknes of synne/to thentēt we may haue grace to loth
and fere the fylthynes of it/and to dyede the presence of
our ferefull Juge almyghty god. ¶ Now syth we haue
satysfyed for oure purpose at this tyme we sholde haue
this place of the psalme/but that ỳ verse folowynge cō-
teyneth a rehersall or epylogue almoost of euery thynge
spoken before. The prophete sayth. ¶ Or meū cōtur
batū est. My hert is sore troubled. Take hede & mar
ke here ỳ fyrste kynde of wretchednes/that is to saye ỳ
tempestous trybulacyons wherwith ỳ herte of synners
is troubled & vexed/fyrst for fere of ỳ eternal punysshe
mēt of god in hell/for dyede of his punysshemēt in pur-
gatory also by fere of deth hangynge alwaye in our nec-
kes/for dyede of goddes punysshemēt in this lyf/& laste
for ỳ vglomnes of our synnes. For these we may saye w
the prophete. ¶ Or nostrū cōturbatū est. Our her
tes be sore troubled. It foloweth. Dereliquit me
virtus mea. My stregth hath forsake me. Here is no-
ted ỳ secōde kynde of mysery wherby we be put downe
myserably vnder ỳ thraldome of synne/by whiche thral-
dome we be ouercomē/subdued/our olde tokens of synne
ware roten agayne/we be made vnhappy/croked & so-
rowfull/we be scourged sore & made lowe as subgectes
so ỳ of ryght we may saye. Dereliqt nos virtꝰ nr̄a.
Our strength hath forsake vs. The pphet addeth. Lu
mē oculorū meorū & ipsum non est mecū The
syght of my eyen hath layled me. Here is ỳ thyrde kynd
of wretchednes expressed: ỳ is to say our cloudy blindnes

wherby we be so moche blynded that neyther for thabo-
mynacyon of synne whiche is a foule & ferefull monstre
nor for the reuerence of god beynge present we wyll re-
frayne but synne styll & that greuously/ fro whiche my
serues the moost blyssed vyrgyn delyuer vs/ whose naty
uyte We halowe this daye by her sone our lorde Jhesu
cryst whome she as a fayre morynge brought forth the
moost bryghte sonne to gyue lyght vnto all synners.

Dñe ne in furore poste-
riozis. Secunda pars.

All we cristen people are bounde of de-
ry duty to gyue grete & immortall thank-
kes to ỹ holy prophete Dauyd whiche
soo dylygently hath lefte in wrytynge
his psalmes moost godly to be redde of
vs and our posterite. And his so dely-
ge as me semeth was moofte for thre causes. Fyrst that
by these holy psalmes the myndes of synners myght be
reysed vp and excyted as by a swete melody to receyue
and take the study and lernynge of wertues. Secondar-
ryly that yf ony man or woman hath fallen to grete and
abomynable synnes/ yet they sholde not despayre/ but
put theyr hole and stedfaste hope of forgyuenes in god.
Thyrdly that they myght vse these holy psalmes as lett-
tres of supplycacyon and spedefull prayers for remyssy
on and forgyuenes to be purchased of almyghty god.
Pytagorycy the people of that sect or of that blage were

accustomed euery morynge whā they shulde ryse frō
theyr beddes to here ỹ soūdes of an herpe/wherby theyr
spyrytes myght be more quyke & redy to receyue theyr
studyes/thynkynge no thynge more profytable than it
vnto ỹ free & noble exercytȳge of theyr mȳdes. For doubt
les theyr sluggyshe & slouthful myndes by that melody
were made quycke & mery. Also somtyme wycked spy-
rytes were chased awaye by ỹ musycall & swete stroke
of ỹ harpe/whiche thynge done is redde of kynge Saul
that whan he was vexed & troubled of the wycked spyry
te he had his moost & onely remedy by ỹ harpe of Dauid
at whose sounde the malygne spyryte was dryuē away
It is also thought that the same wycked spyryte hadde
so grete power on Saul for his synne. So lykewyse
holy faders thynke all syckers to be vnder the power of
an euyl spyryte. Let vs therfore turne agayne vnto the
se swete melodyes of our pphete Dauyd whiche somty
me he sange wt his godly harpe/wherby we may chase &
put away all sluggyshenes & slouth put i to vs by wyc-
ked spyrytes/in the whiche swete soundes we shal here
so grete plente & diuersyte of tunes as euer was herde
before/for somtyme he speketh of god/somtyme of ỹ de
uyll somtyme of holy aungelles/somtytyme of dāpned
spyrytes. Now of hel paynes/& somtyme of the paynes
of purgatory/otherwhyles of the ryghtwysnes of god/
somtyme of his grete mercy. Now of drede/anone of ho
pe/somtyme of sorowe & weppynge/& somtyme of glad-
nes & cōforte/somtyme of bodely wretchednes/somty-
me of the wretchednes of ỹ soule/sōtyme of the curysyn-
ge of ỹ vyces & synnes/somtyme of the prayenge of ver
tues. Otherwhyles of good and ryght wyse people/and
anone of wycked and vnryght wyse. By this dyuersyte

wherby we be so moche blynded that neyther for thabo-
mynacyon of synne whiche is a foule & fereffull monstre
nor for the reuerence of god beynge present we wyll re-
fraync but synne styll & that greuously/ fro whiche my
seruyes the moost blyssed virgyn delyuer vs/ whose naty
uyte we halowe this daye by her sone our lorde Ihesu
cryst whome she as a fayre morynynge brought forth the
moost bryghte sonne to gyue lyght vnto all synners.

Dñe ne in furore posteriozis. Secunda pars.

All we cryslten people are bounde of dey
ry duty to gyue grete & immortall thankes to ỹ holy prophete Dauyd whiche
soo dylygently hath lefte in wrytynge
his psalmes moost godly to be redde of
vs and our posteryte. And his so doynge as me semeth was moost for thre causes. Fyrst that by these holy psalmes the myndes of synners myght be reysed vp and excyted as by a swete melody to receyue and take the study and lernynge of vertues. Secondarily that yf ony man or woman hath fallen to grete and abomynable synnes/ yet they sholde not despayre/ but put theyr hole and stedfaste hope of forgyuenes in god. Thyrdly that they myght vse these holy psalmes as letters of supplycacyon and spedefull prayers for remyssyon and forgyuenes to be purchased of almyghty god. Pytagorycy the people of that sect or of that blage were

accustomed euery morynge whā they shulde ryse frō
theyr beddes to here ꝑ soūdes of an herpe/wherby theyr
spyrytes myght be more quyke & redy to receyue theyr
studyes/thynkynge no thynge more profytable than it
vnto ꝑ free & noble exercyse of theyr mȳdes. For doubt
les theyr sluggyshe & slouthful myndes by that melody
were made quycke & mery. Also somtyme wycked spy-
rytes were chased awaye by ꝑ musycall & swete stroke
of ꝑ harpe/whiche thynge done is redde of kynge Saul
that whan he was vexed & troubled of the wycked spyry
te he had his moost & onely remedy by ꝑ harpe of Dauid
at whose sounde the malygne spyryte was dryue away
It is also thought that the same wycked spyryte hadde
so grete power on Saul for his synne. So lykewyse
holy fadres thynke all syckers to be vnder the power of
an euyl spyryte. Let vs therfore turne agayne vnto the
se swete melodyes of our pphete Dauyd whiche somty
me he sange w̄ his godly harpe/wherby we may chase
put away all sluggyshenes & slouth put i to vs by wyc-
ked spyrytes/in the whiche swete soundes we shal here
so grete plente & diuersyte of tunes as euer was herde
before/for somtyme he speketh of god/somtyme of ꝑ de
uyll somtyme of holy aungelles/somtyme of dāpned
spyrytes. Now of hel paynes/& somtyme of the paynes
of purgatory/otherwhyles of the ryghtwysnes of god/
somtyme of his grete mercy. Now of dede/anone of ho
pe/somtyme of sorowe & weppynge/& somtyme of glad-
nes & cōforte/somtyme of bodely wretchednes/somty-
me of the wretchednes of ꝑ soule/sōtyme of the curysy-
ge of ꝑ vyces & synnes/somtyme of the praysynge of ver
tues. Otherwhyles of good and ryghtwyse people/and
anone of wycked and vnryghtwyse. By this dyuersyte

of melody of syſters can not be reyſed vp from the ſlepe of ſynne & excyted vnto godly watchynges they are to be thought as very deed. And as we ſayd in the ſeconde place they that be wretched and ſynfull creatures maye truſte to haue forgyuenes of god by theſe holy pſalmes Example we haue of this holy prophete. For euery mā knoweth this prophete Dauyd was a wretched and greuous ſynner/neuertheles afterwarde he lyued holyly & by the merytes of his lyfe was lyfte vp vnto heuē. The medycyne and remedye that he vſed for doynge awaye his ſynne was pure & clere penaunce/whiche he labou-red ſo moche by ofte ſayenge theſe pſalmes that anone he was made perfytely clene. Why therfore ſholde we wretched ſynners doubte to be made clene from all ſyn nes be they neuer ſoo greuous whan we knowe the lyfe before of this prophete vnclene with ſo grete fylthynes of ſyñe & now made ſo bryght & without ſpotte of it by penaunce whiche is the very purger of ſynne. Tho weſt thou his ſynne was not greuous/truely it was/whiche alſo his ſelfe wytneſſeth/ſayenge: **Peccaui valde.** I haue ſyñed greuouſly. Is not the ſame medycyne & remedy whiche he vſed/that is to ſay penaūce preſente and redy at hande to vs all? yes truly/for it was ſayd to euery perſone. **Penitentiam agite.** Do penaunce Haue not we the ſame god / and is not he as ryche and plenteful in his mercy as euer he was before? yes with out doubte. Saynt Poule affermeth ꝑ ſame / ſayenge. **Idem dominus omniū et diues in omnes qui inuocant eos.** The lorde of all is one without chaunge or mutabylyte and euen a lyke lyberall & plen teuous to euery creature that calleth to hym. Tho weſt

thou that he be perfyall in ony condycyon and that he offreth not his grace to euery creature ouer all: pis be ryly. For sayne Peter the apostle sayth. In veritate comperi quia non est personarum acceptor deus / sed in omni gente qui timet deum et operatur iusticiam hic acceptus est illi. I haue spyed and perceyued for a trouth that god is none accepter of persones / but amonges all people who someuer dredeth almyghty god and dooth ryght wylfully that persone is acceptable vnto hym. Therfore yf we drede almyghty god and doo ryghtwyse penaūce we may truste verily for to haue forgyuenesse of hym / & without doubte for to be accepted of his mercy. Vnto the whiche this holy prophete Dauyd bothe admonysheth and enstyleth vs by these holy psalmes / the whiche mater ought for to be for all wretched synners to theyr grete comforte and truste of forgyuenesse. The thyrde and laste that these holy psalmes be lyke as lettres of supplycacyon the whiche we maye gyue vnto almyghty god as redy mouers and steerers of his infynyte mercy for vs shall be made open on this wyse. If peraventure ony persone haue a mater or beynes with the kynges hyghnesse and in his cause greatly desyre his goodnes and his pyte / wyll he not shortly go vnto some wyse man in suche maters and desyre a letter of supplycacyon for to be made dylygently / whereby he maye cause the kynges pyte in his besynes to be obteyned and had. Truely his truste is not onely in his owne wysdome for to be soo bolde in handlynge his mater / and to purpose it onely by his owne wordes or his owne wytte. We synners be in lyke condycyon. For truely we haue many maters in the hyghe

courte of the mooſt hygh kynge almyghty god / for the
whiche it ſholde be profytable and neceſſary the ayde of
god to be purchaſed for vs. And who is more able in ꝑ
courte for our beſynes to be ſpedde / that is to ſay for for
gyuenes to be obteyned / than is our ꝓphete dauyd that
commytted before the peryll & daunger of the ſame thyn
ge in hymſelfe. Uerily he was a ſynner as we be and a
beſy folower for forgyuenes. With grete dylygence ma
de theſe holy pſalmes whiche he dayly offred ſ ꝓuyto al
myghty god with grete deuocyon as lettres of ſupplyca
cyon / by the whiche he moued gretly his goodnes for to
forgyue hym. Therfore we knowynge the vertue & effy
cacy of theſe holy pſalmes / let vs vſe them in our lyfe be
fynes and doubte not to haue forgyuenes yf we do it ſo
louyngly as he dyde in his tyme. For lothe euery ſpayer
offred vp of a penytent herte is acceptable vnto oure
mooſt good & mercyfull lorde god / but that ꝓayer abo
ue all other is ferre more acceptable to hym whiche is
approued by holy chyrche and made by a man of mar
uaylous and not vnknowē holynes / in the whiche ꝓay
er fyrſt is aſked forgyuenes of ſynnes / ſtrenght of ꝑ ſou
le to withſtande ſynne / and contynuaunce of vertue /
whiche thynge is nobly done in the pſalmes of Dauyd
namely in the. vii. penytencyall pſalmes / whoſe decla
cyon we haue taken vpon vs / therfore let vs gladly and
louyngly deſyre them / & oft offre them vp vnto almygh
ty god / meekely aſkynge forgyuenes of hym for our ſyn
nes / whiche vncurteyſly we haue commytted and done
ayenſt his goodnes. ¶ In this parte of the pſalme our
ꝓphete Dauyd dooth thre thynges. Fyrſte he ceaſeth
to mynde his Wretchednes. Secondly he gadreth to
gyder many thynges wherby he maye truſt for to haue

forgyuenes. And thyrdly he sheweth that onely by ȳ helpe of almyghty god he contynueth in this good purpose. No thynge that maye be seen or thought is more profytable whereby the mercy of god may exercyse & vse his operacyon than is our wretchednes / whiche in how moche ȳ more it be / so moche more it muste moue & stere our mercyful lorde god to pyte & forgyuenes. Therfore this prophete Dauyd remembrynge it calleth to mynde al his offences and trespasses / whereby he may shewe his wretchednes to be grete & ouer hyed. He spake before of the inwarde partes of mystery / nowe he remembreth nowe bynge the outwarde partes of it. This prophete sayth thus / my wretchednes standeth not onely in the trouble of myn herte whiche is very grete / nor in the feblenes of my strength depressed and put downe by the tyrãny of vyces / neyther in the myserable blyndnes of my soule / but it is otherwyse encreased / and by that wherof my chefe comforte and consolacyon ought to be had / whiche is a very vnhappy kynde of wretchednes. Verily they that be my frendes and nygh aboute me be myn aduersaryes and moost ayenst me. Peraventure it sholde seme that we haue sayd a thynge ayenst reason to say our frendes and they that be next vs be rather our enemyes than our frendes. But and we wyll calle to mynde & remembre how moche they do lette vs from getynge the helth of oure soules it sholde to no man be a doubte. For what sholde be more perylous and deter vnto vs than tyme and longe space of lyfe to do penaunce for our synnes and trespasses done and past / and to obteyne many large rewardes of god by doynge good werkes / Vnto whiche goodnes and good purpose is moost of all taken away by them that be nexte aboute vs and our frendes.

namely that we call our frendes. A certayne lyeresoure
sayth. They be theues and stele awaye our tyme of wel
doynge in this worlde. Also yf we be in the wyll for to
forsake this worlde or to take vpon vs an harder and a
straygbter way of lyuynge/who shall sooner withstãde
our good purpose than they whiche be as oure frendes
and nerte aboute vs. If we be in mynde to sell all that
we haue and distrybute it in almesse vnto the poore peo
ple after ther counseyle of cryst/who wyll be more ayenst
vs than our frẽdes & neyghbours. Ofttymes at grete
feestes/Jonkeryes/& drynkynges we be made more in
temperate & more disposed to dyce than is conuenyent
& honeste for vs to be. And by whose byddynges & desy
res elles/but by our frendes & neyghbours. Also of eue
ry worde spoken vnproufytably and in vayne we shall
gyue accounte before god/notwithstandynge it contẽ
teth not our frendes whã we be in theyr company with
out we vse many ydle wordes and vnfruytful to the for
body and soule. Moreouer in whose causes & besynes
dooth our conscyence more grudge & is hurte than in ꝯ
causes and besynes of our neyghbours & frendes/whã
we helpe/defẽde/or prayse them to other/or elles auaũ
ce them our selfe. And last yf our neyghbours & frendes
se ony thynge in vs to be lauded or praysed/they glauer
and prayse it so moche that anone we synne in vayngylo
ry/and also be proude of our selfe. And yf they se ony
thynge in vs that is lewde or to be forboden they wyll
craftely coloure it/or elles go by as they se it not/so that
we neuer can knowe oure selfe/wherfore they ar to be
thought rather our enemyes than our frẽdes. They se
me to drawe nere vs for our profyte/but contrary they
do agaynst vs and no thynge for our profyte. Our pro

phete sayth in lyke maner. **Amici mei et proximi mei aduersum me appropinquauerunt et steterunt.** My frendes & neyghbours drewe nygh and stode sturdy agaynste me. He spekyt not of them that be frendes in dede/ suche be very scante/ of whome it is wrytten. **Beatus q̄ inuenit amicum verū.** Blyssed and happy is he that hath founde a true frende. Peraduenture at that tyme this prophete Dauyd had none suche. But of the carnall and comyn frendes wherof is a grete nombre. He addeth sayenge. **Et qui iuxta me erant de longe steterunt** They whiche were as my frendes & my neyghbours stode afarre from me/ who shall we saye is nere ony man yf that his neyghbour & frende be notte/ who is to be thought more nerre than a neyghbour or frende/ certaynly none. But peraduenture this prophete ment by them that be as neyghbours and frendes suche as fauour and owe good wyll onely to ỹ body. And by those that be nygh vnto vs he ment them whiche haue cure of soule. For they of very duty sholde fyrst haue the name of a frende and neyghbour. For by cause the soule is nerre the body/ & though it be so that euery persone hath charge of other in rebukynge vyces accordynge to the sayenge of our sauyoure.

Si peccauerit in te frater tuus corripe eum. If thy brother or euencristen offende the correcte hym. Notwithstandynge thoffyce of correccyon longeth fyrst vnto prelates and vnto suche as hath cure of soule/ whi che be sette in this worlde by almyghey god as ouerlo kers of the people/ vnto whome is also cõmaunded that they sholde shewe to them theyr grenous offences/ but they stande afarre of/ they spare to saye the trouth. Elles

let vs go to the lettre/that is to say bysshoppes be absēt from theyr dyoceses and parsones from theyr chyrches. Elles to the spyrytuall sense as thus/no man wyll shewe ꝑ fylthynes of synnes. Al we vse bypathes & circumlocucyons in rebukynge them. we go no thynge nygh to the mater. And so in the meane season the people perysshe with theyr synnes/whiche thynge ꝑ prophete complayneth sayenge. **Et qui iuxta me erant de longe steterunt.** They that had cure of my soule stode aterre from me. Truly those be very wretches whose synnes do subdue & put vnder the myserable yoke of seruytude or bondage. They be also thraste downe in to a more streyghter corner of mysery whan theyr frendes and neyghboures wyll not admonysshe and reproue theyr wyckednesse but suffre them so to contynue/whan also prelates & parsones do not correcte theyr mysse lyuynge and shortly call them to amendement/but rather go by and suffre theyr mysse gouernaūce. What than/truly ꝑ soule beynge gladde of his destruccyon & in manerenynge on his owne brydell not helped by his frendes no thynge cared for of bysshoppes and suche as hathe cure of soule must nedes come in to the deuylles power/whiche as wood enemyes and rampynge lyons goo aboute seekynge whome they may deuoure/they doo the vttermest of theyr power/they go fore to the mater/and many tymes ouercome suche as be very stronge. Therfore what meruayle it is yt ꝑ deuylles catche the myserable soule voyde & vtterly destytute of all helpe/& so take hym we it in to ꝑ depe pytte of hell. The prophete sayth **Et vim faciebāt qui querebant aīam meā.** They that sought for to haue my soule put grete strenght for to obteyne theyr purpose. The cursed deuylles strength &

power is very great/as scripture sayth. Non est po
testas sup̄ terrā q̄ cō paretur eis. So longeth vp
on the erth may be cōpayred to them/whiche yf they we
re suffered to exercyse vpon mankynde none shulde be
lefte alyue. But almyghtey god of his goodnes wyll not
so suffre it/ & because of þ they gyue thēselfe to fraudes
& gyles studyously: wherwith bothe they come vnto vs
perswadyng & shewynge þ vayne pleasure of this worl
de/& the false Joyes of the flesshe/wherwith they sor
ne vs dayly/lyke as a mā i his dreme many tymes thyn
keth to haue grete pleasures whan no cause is so to be
thought thā waknyng he perceyueth hymselfe deceyued
by his dreme. It is wryten. Dormierūt somnium
suū et nihil inuenerūt oēs viri diuitiarum in
manibus suis. Without doubte synners be begyled
& al that they do be but dremes & vanytees/whiche thy
ge the prophet addeth sayenge Et qui inquietabāt
mala mihi locuti sunt vanitates. Suche as we
re myn enemyes and wylled me rather euyll than good
spake and persuadet vanytees vnto me/that is to saye
worldly rychelle/pleasures/& false fleshely Joyes. And
yf it be so they may not take vs by those vanytees than
they laye in our way other subtyl and crafty baytes for
theyr purpose is eyther by contynuaunce of ony tempta
cyon or other to make a mā wery & cause hym to thynke
at þ last that god wyll not helpe hym & so he falleth in to
despayre. Eyther they be aboute to bryngē a man to an
hyer perfeccyon of lyfe/to þ ende anone after they may
ouerthrowe hym agayne/elles they persuade & purpose
to a mannes mynde a more profytable place to gete ver
tue in/by cause why/they may lyghtly or sooner put hy

dowñe & make hym forsake it/lyke as fyllhers do whan they be aboute to cause fyllhe to come in to theyr nettes or other engyns/they trouble the waters to make them auoyde & flee from theyr wonte places. Somtyme they persuade a man to chaunge the maner of his lyfe/in to a more streyght way of lyuyge thā perauēture eny persone may bere or suffre/that thā he that is greued after warde gyue ouer & forsake it/lyke as men saye apes be taken of the huntres by doynge on shoos/for ỹ propertē of an ape is to do as he seeth a mā do. The hūter therfore wyll laye a payre of shone in his waye/& whan he perceyueth the hunter doynge on his shoos he wyll doo the same/& so after that it is to harde for hym tē lepe & clymbe frō tree to tre as he was wonte/but falleth downe/and anone is taken. Or elles at somtyme the ape before a man benym pryuely hydvnder the colour & appearynge vertue/as to set his mynde in getynge & to laye vp worldly rychesse for the exercysynge of the werkes of mercy. Eyther they moue a man to chastyse his body aboue his power from ỹ synne of lechery. Thus by these fraudes and other innumerable the deuylles be aboute to tourne vs from vertue/wherfore the prophet sayd. **Et dolos tota die meditabantur.** Dayly theyr mynde was to begyle me. But many tymes whan we remembre our selfe to be tempted we haue so grete pleasure in the thynge shewed by suggestyon & it semyth so Joyfull vnto vs that we perceyue no gyle in it/or at the leest we wyll not vnderstande it/therfore somwhat we here & some we wyll not here/we gyue audyence onely to it that sōūdeth to the voluptuous pleasures & prosperyte of ỹ body/& wyl not here ỹ preuy gyle hyd vnder that bodely pleasure/but go by with a deffe eere/whiche the

ypocrite in ꝯ persone of hꝫ sorowyth & wayleth sayenge.
Ego autem tanꝯ surdus non audiebam.
I faced as a defe man/ wolde not here ꝯ rebukynge of
worldly pleasure but gaue hede to al ꝯ sounded pleasau-
ly to the body. It were a grete remedy to the synner ꝯ is
tempted yt he wold dyligently make prefy serche with
hꝫ selfe of the thynge layde vnto his soule by suggestyō
what may happen of it/ whether good or euyll. He may
bothe aske questyon of hymself/ & make answere to the
same/ & anone by ꝯ dyligent inquysycyon made reason
shall shewe at the laste yt ony peryll be hydde vnder by
fraude or gyle/ & yt none appere he maye than flee vnto
almyghty god askynge his helpe whiche shall neuer be
voyde or absent from ony persone that putteth his spe-
cyall trust in hym. But of a trouth synners oftētymes do
the contrary/ they make no serche with themselfe/ they
aske not the helpe of almyghty god/ but ouerthowre ra-
ther themselfe and in maner the herd dowward/ also
as dombe men wyll no thynge obgecte or saye agaynste
synne. Therfore it folowth. **Et sicut mutus non**
aperiens os suum. I am as a dombe man not ope-
nynge his mouth. I wyll not serche and speke agaynste
myn owne synne. Saynt James gyueth monycyons vn-
to all suche as feleth the deuylles temptacyōs that they
withstande strongly/ & yf they so do the deuyll shall ne-
uer after haue boldnes to lette & impugne them more.
Resistite diabolo & fugiet a vobis. Resyste and
withstande the deuyll and he shall flee from you. Wh-
che thynge Wyllyam Parisyense confermeth shewynge
of a certayne persone that ayenst the soule and lybydy-
nous temptacyons of the flesshe layde vnto his soule by
the deuylles/ was wont to saye with grete indygnacyō

these wordes hy/hy/hy/ & by this meane he auoyded thos
se tẽptacyons. The wyseman also cõseyleth vs to hed
ge in our eres w̃ thornes/sayenge **Sepi aures tuas**
spinis. That is to saye/yt thou here ony thynge spoke
that soundeth to euyll or is not worthy to be spoken/as
the deuylles temptacyõ/take thornes so moche/to saye
with sharpe temptacions sharpely & bytterly/wherwith
the deuyll shall be chased awaye from vs. But suche as
be ouercomen by temptacyons are very blynde not per
ceyuynge ỹ vglonnes of synne/also they be dese not hea
rynge ỹ fraude of the deuyll/& last they be dõbe not spea
kynge & wysely reprouynge thabominacyon of it. Moo
by custome they be made lyke vnto dombe & dese perso-
nes vtterly holdynge theyr peas. **Et factus sum ſi**
cut homo non audiens et non habens in ore
suo redargutiones I am made lyke vnto a mã that
is dese & dõbe whiche neyther wyll here ỹ rebukynge of
synne/nor saye ayenst synne. Hytherto our prophete hath
deserybed the myserable & vnhappy cõdycyons of ỹ syn
ner exprellynge his manyfold wretchednelles whiche ye
haue herde. Now in this secrde place he remembreth
many thynges whereby the goodnes of god may be mo
ued to forgyuenes/amõge whome good hope is ỹ fyrst
without whiche euery thyng that we do is of no valure
for let vs neuer so moche wayle and sorowe our synnes
cõfesse them to neuer so many prestes and laste studye to
purge them by as moche satysfacyõ as we can/all thes
se profyte noo thynge without hope. For was not Iu
das very penytente for his synnes. Yes truely. For as
Mathewe sayethe. **Iudas penitentia du-**
ctus rettulit triginta argẽteos principibus sa

cerdotum. Judas beynge penytent brought agayne
the .xxx. pens to the prestes / or to the chefe of
the Jewes lawe / dyde he not also shewe openly his trei
passe whan he made exclamacyō and sayd. Peccauī
tradens sanguinem iustum. I haue synned gre
wously betrayenge this ryghtwyse blode. And laste he
made satysfaccyon more large than almyghty god wol
de haue asked. Abiens laqueo se suspendit. He
wente forth and hangeth hymselfe in an halter. I beseche
the you what more bytter and shamefull kynde of satys
facyō myght haue fortuned hyme verily none. And yet
bycause he wanted hope and despayred of forgyuenes /
all these dyde no thyng profyte hym. For without doub
te desperacyon is so thycke an obstacle / & but yf it be ta
ken away the lyght of godes grace may not come in to
our soules. Let vs therfore take away ỹ obstacle of des
payre and open our soules by stedfast hope to receyue ỹ
grace of god & it must nedes entre. Sayne Poule sayth
Deus negare seipsum non potest. Almyghty
god may not deny his owne selfe / he can not but haue
mercy on wretched synners ỹ truste in hym. He may noo
more withdrawe from them the bemes of his grace / yf
theyr soules be made open by stedfast hope to receyue it /
than ỹ sonne maye withstande his bemes out of wyndo
wes whan they be open. Therfore the prophete sayth.
Q in te domine speraui tu exaudies me do
mine deus meus. Blyssed lord bycause I haue trus
sted in ỹ / thou shalte here me my lorde & my god. Of a
trouth grete & stedfast hope must nedes alway be herde
not withstādynge these fewe cōdycyōs folowynge must
be Joyned to it / ỹ is to say / yt ỹ thyng asked of almyghty

god be longynge & not contrarye to ꝑ soules helth of the asker/also ꝑ he be wyllynge & redy to suffre correccyon for his synnes/ꝑ he sorowe and waple his errour & be gladde to accuse hymselfe. Last ꝑ he wyl be ware & frō ꝑ tyme forthwarde abstayne from all suche euyll occasyon. All these the prophete remēbred by the same ordre/& made his petycyon for to be herde of almyghty god and shewed the cause why he sholde be herde/sayenge.

Quoniā in te dne speraui. Lorde thou shalte here me bycause I haue trusted in the/he added the ende for the whiche he made his petycyon/ꝑ is to say to thentent his enemyes haue not ꝑ better of hym/& be mocke gladde & Joyfull of his doynge amysse. This prophete neyther asked erthly rychesse/worldly honours/pleasures of the flesh/nor ony other temperal thynge/but onely the helpe of goddes grace ayenste his enemyes ꝑ they Joye not mocke his fall or hurte. Truly the deuyll es be very gladde ꝑ at ony season they maye cause vs wauer or stumble out of the waye bzekynge goddes cōmaundementes. But whan we fall downe & gyue place to ꝑ fylthynes of synne/not wyllynge for to ryse agayne/thā they Joye aboue mesure. Therfore this holy prophete reherced & recyted all these forsayd thynges bycause almyghty god sholde exercyse his mercy/and soone helpe hym/to thentent his enemyes sholde not be gladde at ony tyme of his fall to synne. **Quia dixi ne quando supergaudeant mihi inimici mei.** Good lorde I haue recyted all these and made my petycyon/bycause myn enemyes at ony tyme sholde not be very gladde and merry of my fall in folowynge the concupyscence of ꝑ body/these enemyes laye awayte bothe daye & nyght/they spare vs neyther slepynge nor was

kynge/eatynge or drynkynge/in labour/or ony other stu
dy but alway besy thē selfe to catche our soules in theyr
snares. Almyghty god with all the holy cōpany of heue
loketh downe from̄s above & beholdeth our trouble or
agony ꝑ we haue to withstande theyr malyce & tempta
cyon/they also take it heuyly and be sory yf we be ouer
comen/and yf we haue the victory they be very gladde
& Joyfull. And on ꝑ other parte these wycked deuylles
dooth espye & wayte whan we be about to fall downe &
as soone as we set downe our fete/& of a lykelyhode shold
slyde or slyppe/than they make theyr haunte of getynge
the victory/as it foloweth. Et dum commouen
tur pedes mei super me magna locuti sunt.
Whyles my fete were moued & aboute to slyppe/ꝑ is to
saye/whan my desyres wauered and were remoued frō
almyghty god goynge vnto synne/than myn enemyes
craked & boste many grete wordes Joyenge & laughyn
ge me to scorne. Ferthermore he ꝑ wyll be herde of god
muste submytte hymselfe to wylfull correccyon for his
olde synnes/or at the leest be redy in his soule to humyle
and submytte hymselfe. ¶ It is accordynge with ryght
and equyte that the persone whiche hathe folowed his
owne sensual pleasure ayenst the wyll of almighty god/
redeme and make amendes for his errours in folowyn
ge the wyll of god/contrarye to his owne volupty and
worldly pleasure. For synne muste nedes be punysshed
eyther by our owne selfe/or elles by almyghty god/wh
che payne or punysshemente yf that we take vpon vs
with a good wyll/it is thought than we make satysfac
cyon to almyghty god for our trespasses/we putte this
thynge in execucyon and do it in dede/whan we suffre
pacyently aduersytees and punysshemētes of almighty

god/or iniuryes done by our neyghbours/wylfull chas
tysementes done by our owne selfe/or elles yt we suffre
pacyētly penaūce entoyned by our bysshoppes or ghost
ly faders after cōfessyō herde by them. All theis be scour
ges wherby ỹ noysomnes of synne is done a weye/ỹ syn
ner amended/& satysfaccyon is made to god/Wherfore
the prophete sayth. **Quoniam ego in flagella paratus sum.** I am redy good lorde to do al maner
penaūce for my synnes/& not faynedly/but with a true
and contryte herte. But besyde this maner of makynge
satisfaccyon is also asked for a duty of the syñer sorowe
& inwarde repentaunce of the mynde/for as moche as
he hath defyled ỹ ymage of god Within hym/deserued
eternall dampnacyon/and loste the Joye of heaven. By
cause also he hath so moche displeased our best & mooste
louynge lorde god/whiche so derely and plēteuously re
demed vs with the precyous blode of his onely begoten
sone Jhesu cryste. Alwaye the synner must sorowe and
wayle these offences rehersed/so oft as they towe to his
mynde. ¶ We fynde in scrypture that Peter chefe of al
the apostles wepte & wayled dayly his errour in denyen
ge his mayster cryste Jhesu. O howe moche vnlyke be
these wretched synners vnto Peter that be gladde wh̄
they haue done amysse and Joye in theyr euyl doynges
whiche thynge truely more displeaseth almyghty god
than ỹ syñe done. It is very harde at all tymes to remē
bre & call to mynde that we haue done amysse/& alway
to sorowe/notwithstandynge this muste at all seasons
be ferme & stable in the soule/that as oft as the remem
braūce of syñes cometh to our myndes so oft we must
delyre to be sorowfull for them. And this we muste doo
with all our power/strength/& good wyll. For our pen

tet prophete sayth. **Et dolor meus in conspectu tuo semper.** My sorowe for my synnes was alway in the syght of myn understandynge. Sorowe & inwarde penaunce is not onely sufficyent/but also we muste make confessyon/and shewe to an able preest our synnes whan tyme shall requyre/elles all our sorowe & penaunce be it neuer so greuous shall be but in vayne & of none effecte/in the whiche confessyon we may not tell fables and other mennes fautes but onely our owne/neyther we may shewe our lyght synnes leuynge the grete and heuy vnshewed/we muste also shewe all oure offences smal & grete without ony shadowe or colour/no thynge excusynge or makynge lesse but expresse as moche as we may the very wyckednes with all the circūstaunce as it was done in dede. For this cause our penytent prophete added sayenge. **Quoniam iniquitatem meam annunciabo.** Good lorde I shal shewe myn owne wyckednes or synne/euen as it was without colour or glose And laste it is very necessary that we study & take hede in ony wyse neuer after to fall & tourne agayne to synne lyke a dogge that tourneth agayne to his vomyte/or as sowe ones waltred in the clay wyll retourne to that fylthy place'. That persone whiche stedfastly hath purposed with hymselfe to amende his lyfe is alwaye studyous & besy to eschewe & flee euery occasyon of synne/seekynge holsome remedyes for the same. He remembreth in hymselfe how vnwysely he fell/how shorte pleasure he had of it & sone done/also how longe penaunce he is brought vnto contynually to be permanent vnto his lyues ende He that can kepe this thynge alwaye present in ye syght of his soule remembrynge it inwardly/that persone shall not lyghtly retourne to his olde synnes. For this our pro

phete sayth. Et cogitabo pro peccato meo.
I shall at all tymes remēbre and thynke on my synne
no thynge of it be vncontryte & vnconfessed / wholsome
uer dooth all these thynges afore sayd / that is to say he
that asketh of almighty god ony thyng for his ꝑules heith
& doo it with good hope / redy to correccyon / sorowynge
his offences done / shewynge truly the same by cōfessyon
& last purposynge euer after to abstayne frō all occasyōs
of synne without doubte that persone shall be herde & ob
teyne his petycyon. Yet is behynde to be spokē of whi
che we sayd in the thyrde place / how this prophete shewed
that he myght not cōtynue in goodnes without the helpe of
god. That persone whiche of lōge season hath had in ex
perience & customably vsed hymself in exercysynge gy
les & fraudes maye lyghtly cōpasse a symple & vnwyse
creature & brynge hym out of the waye whyder he lyst.
Now yf there be many suche / & all they with one assent cō
uyously haue cōspyred the deth of a symple persone / how
may he flee so grete malyce & namely so mocke & put in ex
ercyse. Truly it is a thynge incredyble it may not be do
ne wout some mā more myghty thā they withstāde and
defende hym / we all be in lyke case. There is none of vs
but some wycked spyryte pursueth hym with great hatred /
& surely this wycked spyryte by lōge & dayly exercysyn
ge hath goten by crafte & wyles & meanes to beggle
ony persone. For frō the begynnynge of the worlde vnto
this tyme beynge alyue: he hath lerned al deceytful craf
tes wherby ony mā may be subuerted de he neuer so strō
ge. And moreouer whan soeuer he hath goten the better
of ony persone / he is by that dede made the bolder & in ma
ner more stronge. And he that is so ouercomē is made the
weyker and more feble. Therfore this prophete sayth in

the persone of vs al. Inimici mei vtquid & cõ firmati sũt super me. Myn enemyes be myne and haue strength ferre aboue me. I may well saye they be myne. For why they are immortall / they be ferre stronger than we be / for by ofte hauynge the victory they haue taken vpon them more boldnes. If at ony tyme a synner flee to holy penaūce purposynge to mende his lyfe & dylygently purge his cõscyence with weppynge teres / & so chase away ỹ wycked spyryte ỹ impugneth hym yet he is not clene delyuered / for ỹ same cuyll spyryte wyll anone come agayne & bryngeth wỹ hym. vii. other more wycked thã hymselfe / & by newe fraudes is about craftely to subdue ỹ persone whiche our sauyour affermeth in ỹ gospel of Luke / & ỹ ꝓphete in this place wayleth ỹ same / sayenge. Et multiplicati sũt qui oderũt me inique. Those ỹ wyckedly & of very malyce dyde hate me be multyplyed they be encreased to a more nõbre. Not onely dãpned spyrytes be malycyous aduersaryes to me but also theyr helpers / ỹ is to saye peruerse & cursed folkes to whome euery thynge well done is odyous or hateful / namely whã they se ony persone ỹ hath despyled wycked cõuersacyon / worldly gloses or flateryynges / & by holy penaūce is becomẽ a newe man / than these mynystres of ỹ deuyl & forthteres of his malyce: more louynge derknes thã lyght / lyke vnto a beest called a backe / do backbyte / pursue & laugh hym to scorne / where as they shold prayse & gyue thãkes vnto suche penytẽt persones. For ỹ more ỹ are penytent / the more prayers in nõbre & more acceptable be offred vp to almighty god wherwith he beynge pleased differred his greuous punyshement and shortely dooth not shewe vengeaunce vpon synners whiche dayly do prouoke his goodnes to

theyr better vndoynge. These wycked synners therfore be very vnkynde & moche set ayenst them that be cõuerted vnto a better lyfe by penaunce. And as the prophete sayth they gyue & reward euyl for good. **Qui retribuunt mala pro bonis detrahebãt mihi/ quoniam sequebar bonitatem.** Suche as gyue me reward euyll for good dyde malycyously backbyte me by cause I folowed goodnes. Our sauyour sayth to his apostles. **Si de mundo fuissetis/ mundus quod suũ erat diligeret. Sed quia de mundo non estis/ propterea odit vos mundus.** If ye were of the worlde/ the worlde sholde loue you. But by cause ye be not of ỹ worlde/ therfore it hateth you. They that take vpon them the waye of penaũce vnto forsake worldly conuersacyon & in no wyse be conformed to it for the whiche they be forsaken of the world. What shall we do/ the deuyl many tymes greueth vs/ ỹ worlde pursueth & followeth vs/ what remedy may be geten amonges so many aduersatyes? Truly he ỹ is almyghty may socour vs & none other. Let vs besyly aske his helpe/ for syth oure aduersatyes contynually euery moment do pursue vs/ therfore we muste prayе cõtynually vnto almyghty god/ whiche our sauyour cõmaundeth sayenge. **Oportet semper orare.** we must alway pray/ yf ỹ helpe of his grace be not redy at all seasons we must nedes sagge & bowe. Therfore lyke as our prophete accordynge to ỹ maner of a seke man ỹ is in grete peryll & sore vexed with sekenes wyll ỹ the physycyen forsake hym not in ony maner wyse/ neyther go from hym at ony season but dylygẽtly gyue hede to make hym hole. So our prophete prayeth vnto almighty god ỹ he forsake hys not/

neyther goo frō hȳ at ony tyme but gyue hede vnto his helpe/let vs alsoo in lyke wyse sayenge wᵗ the prophete. **De derelinquas me domine deus/ ne discesseris a me. Intende in adiutoꝛium meum.** Blyssed lozde god forsake vs not/go not awaye from vs but gyue hede vnto our helpe. The voyce of the cursed deuylles whan they se a man in theyr power & in maner forsaken of god is this/they saye. **Deus dereliquit eum persequimini & cōprehendite eum/ quia non est qui eripiat.** God hathe forsaken hym/ let vs pursue & catche hym/for he is without helpe/ none can delyuer hym. Truly yf we be forsaken of almighty god none elles can delyuer vs from the power of them. And contrary wyse/ yf god be present & with vs/ our aduersatryes dare not medle in ony condycyon. It is wryten. **Si deus nobiscū quis contra nos.** If almyghty god be with vs/who may saye oꝛ do ayenst vs. Therfoꝛe let vs all saye. **De derelinquas me domine deus meus.** Good lozde forsake vs not. Moꝛe ouer yf almyghty god goo frō vs at ony tyme/ oure enemyes sodeynly wyll come vpon vs by subtyll crafte & shortly haue the better without we be sone helped. Foꝛ this let vs say with the prophete that foloweth. **De discesseris a me.** Blyssed lozde go not from me. Holy faders saye that almyghty god wyll some tyme withdꝛawe his presence that the deuylles may haue interest and lycence to tempte a man/foꝛ bycause his victoꝛye and reward foꝛ the same shoꝛde be the moꝛe/ yf that he resyst and cyght stongly withstande theyr vnhappy temptacyons/ whiche thynge done we rede of holy saynt Anthonye/ that

after his sharpe & greuous bꝛynges he sayd vnto god at his comynge agayne to hym. I my lozde where haste thou ben/ where arte thou good Jhesu. And our lozde sayd vnto hym. Anthony I was here with ꝯ/ notwithstandynge I taryed to se thy batayle/ and foꝛ as moche as thou haste so manfully withstande and gaue no place to thyn aduersaryes in fyghtynge agaynst them I shal alwaye helpe & socoure the. Foꝛ this the pꝛophete sayth **Intende in adiutoꝛium meū dom̄e deus salutis mee.** My lozde & god of myn helthe gyue hede to myn helpe. Cassyanus saythe/ these woꝛdes be of grete vertue and alwaye to be had in remembꝛaunce/ whiche also the churche vseth veꝛy ofte in the seruyce of god at all tymes asketh his helpe in the begynnynge of it. Let vs therfoꝛe whiche be wꝛapped and closed in all these mysteryes afoꝛe rehersed go by pꝛaye vnto our best and mercyfull lozde god with stedfast hope and true penaunce/ and mekely beseche hym of his helpe/ that syth he onely may defende vs from our enemyes wyl vouchesaue to delyuer vs from them/ also not to go away neyther foꝛsake vs but alwaye gyue hede vnto our helpe. **Quoniam ipse est dñs deus salutis nostre.** Foꝛ loo he is god and lozde of our helth/ gyuynge temꝛoꝛall helth to our bodyes/ and to our soules the helth of grace in this lyfe/ and in the generall resurrection to come whiche we veryly trust/ euerlastynge helth bothe to body and soule/ to the whiche our lozde by his ineffable mercy bꝛynge vs. Amen.

Miserere mei deus. prima pars.

THat man were put in grete peryll and
Jeopardy that sholde hange ouer a very
depe pyt holden vp by a weyke and sclen
der cozde oz lyne/in whose botome shol
de be moost woode and cruell beestes of
euery kynde/abydynge with grete desy
re his fallynge downe/foz that entēt whan he shall fall
downe anone to deuour hym/whiche lyne oz cozde that
he hangeth by sholde be holden vp and stayed onely by
the hādes of that man/to whome by his manyfolde vn
gentylnes he hath ozdred and made hymselfe as a very
enemy. Lyke wyse dere frendes consyder in yourselfe.
Jf nowe vnder my were suche a very depe pyt/wherin
myght be lyons/tygres/and beres/gappynge with open
mouth to destroye and deuoure me at my fallynge dow
ne/and that there be noo thynge wherby J myghte be
holden vp and socoured/but a broke boket oz papir whi
che sholde hange by a small cozde/stayed and holden vp
onely by the handes of hym/to whome J haue behaued
myselfe as an enemye and aduersarye by grete and gre
uous iniuryes and wronges done vnto hym. Wolde ye
not thynke me in perylous condycyons: yes withoute
fayle. Truely all we be in lyke maner. Foz vnder vs is
the hoxrible and feresull pytte of hell/where the blacke
deuylles in the lykenes of rampynge and cruell beestes

dooth abyde delyrously our fallynge downe to theym.
The lyon/the tygre/the bere/ or ony other wylde beest
neuer layeth so besely awayte for his praye whan he is
hungry as dooth these grete and horryble hell houndes
the deuylles for vs. Of whome may be herde ỹ sayenge
of Moyses. **Dentes bestiarū immittā in eos cum furore trahentium atq; serpentum.**
I shall sende downe amonges theym wylde beestes to
gnawe theyr flesshe/with the woodnes of cruell byrdes
and serpentes dra wynge and terynge theyr bones. The
re is none of vs lyuynge but that is holden vp from fal
lynge downe to hell in as feble and frayle vessell/hāgyn
ge by a weyke lyne as maye be. I beseche you what ves
sell maye be more bruckle and frayle than is oure body
that dayly nedeth reparacyon. And yf thou refreshe it
not anone it perysheth and cometh to nought. An hous
made of claye/yf it be not ofte renewed and repayred w
puttynge to of newe claye shall at the last fall downe/ &
moche more this hous made of flesshe this hows of our
soule/this vessel wherin our saule is holden vp and bor
ne about/but yf it be refreshed by ofte fedynge and put
tynge to of mete & drynke/Within ỹ space of thre dayes
it shall waast & slyppe away. We be dayly taught by ex
perycnce how feble and frayle mannes body is. Also be
holdynge dayly the goodly and stronge bodyes of yonge
people/how soone they dye by a short sekenes. And ther
fore Salomon in the boke called Ecclesyastes/compa
reth the body of man to a potte that is brocle/ sayenge.
Memento creatoris tui in diebus iuuentutis tue/anteqū conteratur hydria super fontem.
Haue mynde on thy creatour and maker in the tyme of

thy ponge aege/or euer ꝑ potte be broken vpon the foun
tayne/that is to saye thy body/& ꝑ peraduenture fall in
to the welle/that is to say in to ꝑ depenesse of hell. This
potte mānes body hāgeth by a verye weyke corde/whi
che the sayd Salomon in the same place calleth a corde
or lyne made of syluer. Et antequā rumpatur funi
culus argenteus. Take hede he sayth/or euer ꝑ syl
uer corde be broke. Truly this syluer corde whereby our
soule hangeth & is holden vp in this potte in this fraple
vessell our body is the lyfe of man. For as a lytell corde
or lyne is made or wouen of a fewe thredes/so is the ly-
fe of man knytte togyder by foure humours/that as lō
ge as they be knytte togyder in a right ordre so longe is
mannes lyfe hole and sounde. This corde also hangeth
by the hande and power of god. For as Job sayth.
Qm̄ in illius manu est anima [id est vita]
omnis viuentis. In this hande and power is the ly
fe of euery lyuynge creature. And we by our onkynde-
nes done agaynst his goodnes haue so gretly prouoked
hym to wrathe that it is meruayle this lyne to be so lon
ge holden vp by his hye power and mageste/& yf it be
broken this potte our body is broken/& the soule slyp-
peth downe into the pytte of hell/there to be tourne &
all to rente of those mooste cruell hell houndes. O good
lorde how fearfull condycion stande we in. If we remē
bre these Jeopardyes and perylles/and yf we doo not
remembre them we may saye. O meruaylous blyndnes
ye our madnes/neuer ynough to be wayled and cryed
out vpon. Heuen is aboue vs wherin almighty god is
resydent & abydynge/whiche gyueth hymselfe to vs as

our fader / yf we obey and do accordynge vnto his holy commaundementes. The depenesse of hell is vnder vs gretely to be abhorred / full of deuylles. Our synnes and wyckednesse be afore vs. Behynde vs be the tymes and spaces that were offred to do satysfaccyon & penaunce whiche we haue negligently loste. On our ryght hande be all the benefaytes of our moost good and meke lorde almyghty god gyuen vnto vs. And on our lefte hande be innumerable mysse fortunes that myght haue happed yf ỹ almighty god had not defended vs by his goodnes and mekenes. Within vs is ỹ moost stynkynge abomynacyon of our synne / wherby the ymage of almyghty god in vs is very foule defourmed / and by that we be made vnto hym very enemyes. By al these thynges before rehersed we haue prouoked the dredeful mageste of hym vnto so grete wrathe that we muste nedes fere leste that he let fall this tyme our lyfe from his handes / and the potte our body be broken / and we that fal downe in to the depe dungeon of hell. Therfore what shall we wretched synners doo / of whome maye helpe and socoure be had and obteyned for vs. By what maner sacrefyce maye the wrathe and Ire of so grete mageste be pacifyed and made easy. Truly the best remedy is to be swyfte in doynge penaũce for our synnes. Ye onely maye helpe them that be penytẽt. By that onely sacrefyce his Ire is mitygate and swaged chefely. Our moost gracyous lorde almyghty god is mercyful to them that be penytent. Therfore let vs now aske his mercy with ỹ penytent prophete Dauyd. Let vs cal and crye before the trone of his grace / sayenge. Miserere mei deus. God haue mercy on me. Fyrst let vs teche a parte of this

psalme as we dyde before in the other psalmes. We
shall at this tyme by the helpe of almyghty god declare
the halfe of it/wherin our prophete dooth thre thynges
Fyrste he enuyceth and bryngeth in his peticyon whis
che euery penytēt persone maye make apte and conuenī
ent to hymselfe. After that he sheweth by many reasōs
his peticyon to be graunted. And last he promyseth ve
ry true and vndoubtefull hope to hymselfe of the desyre
that he asketh. If that synners woulde truely and ryght
fully ponder and thynke of what condycyon & state they
be in (of ꝯ whiche somwhat we haue sayd before) I tro
we they sholde thynke themselfe in a very grete peryll
and Jeopardy. And yf that they remembre it not well/
truly the more is theyr peryll and grete Jeopardy. For
of ꝯ two that persones i more nyghe ꝯ heithe of his sou
le that seeth and perceyueth before the daunger or peryl
that he maye fall in to/that is he that hathe noo mynde
vpon it. For he that casteth noo peryll before maye not
flee the chaunce whan it shall happen. We therfore kno
wynge the peryllous condycyon we be in/let vs seke a
remedy for to auoyde it/whiche can noo where elles be
had but onely of almyghty god. **Quam quis potest**
dimittere peccata nisi solus deus.
For who may elles forgyue synnes but onely our blyssed
lorde almyghty god. Let vs all therfore crye vnto hym
sayenge. **Miserere mei deus.** God haue mercy on
me. Peraduenture some man wyll thynke in hymselfe/
If no remedye maye be elles had but of almyghty god
whose mageste I vngracyous synner haue so ofte and
so greuously offended heppynge synne vpon synne/how
shall he so lyghtly haue mercy vpon me. Howe maye it

be that he shal not take vengeaunce & punysshe me syth he is so myghty & ryghtwyse. For grete men in power of this worlde the more myghty & ryghtwyse they be so moche the more they exercyse and vse vengeaunce and punysshement vpon them that be wycked and trasers of the lawe. Therfore syth almighty god is moost ryghtwyse and moost myghty of all/how maye he haue mercy and not auenge his quarel of so many and grete treso passe done agaynst his hyghnesse. Unto this we answere in this maner wyse/that the Juges of this worlde (yf ony be without falsenes and malyce) be so obedyent and subgecte vnto the lawes whiche alway they muste obey, that it is not lawfull to them at theyr owne wyll & aduysement to forgyue suche as shal please them. Also many of them and almoost all haue so moche cursednes & malyce set in theyr myndes that yf that they myght they wyll not forgyue those that hath offended them in ony condycyon. For why they haue but lytell mercy and almoost none. It is wryten. **Nemo bonus nisi solus deus.** No mã is good but onely almighty god. He onely is of so grete meknes and pyte that no poynte of malyce neyther of falsenes maye be in hym. Therfore syth he is so meke and so mercyfull/and aboue his lawes/also in condycyon subgecte to them/he maye forgyue and be mercyfull vnto whome he wyll/and so shall he do/for he maye not haue lytell mercy but alway grete and plenteuous. Truely the mercy of our moost myghty and best lorde god is grete/and so grete that it hath al meures of gretenes. Somtyme trees be called grete for theyr goodly and large hyght. Pytes be called grete for theyr depenesse. Ferre Journeys be called

grete bycause they are longe. Stretes and hygh wayes be called grete for theyr bredde and wydenesse. But the mercy of god cõtayneth and is measured by all these measures of gretenes / and not onely by one of them Of the gretenes in heyght is wryten. **Domine vsq; ad celos misericordia tua.** Lorde thy mercy extendeth and reacheth vp to the heuens. It is also grete in depnesse / for it reacheth downe to ỹ lowest hell. The prophete sayth. **Misericordia tua magna est super me / & eruisti animam meam ex inferno inferiori.** Lorde thy mercy is grete ouer me / and thou hast deliuered me from the lowest and depest hell. It is brode for it occupyeth and ouercommeth all the worlde / the same prophete sayenge. **Misericordia domini plena est terra.** The erth is full of the mercy of our lorde. It lacketh no length / for also it is spoken of the same prophete. **Misericordia eius ab eterno & vsq; in eternum super timentes eum.** The mercy of god is without ende on them that dredeth hỹ / therfore syth the mercy of god is so hygh / so depe / so brode / & so longe who can or maye saye or thynke it lytell / who shall not call it grete by al measures of gretenes. Than euery creature ỹ wyll knowlege hymselfe to this mercy may saye **Miserere mei deus secundum magnã misericordiam tuã.** Lorde haue mercy on me accordynge to thy grete mercy. Two thynges there be concernynge mercy / that is to saye inwarde mercy / and the werke of mercy outwardly done. There lyeth peraduenture in the open strete a poore mã ful of sores / a certayn phisytyen

compynge by beholdeth hym and is moued and ne with inwarde pyte/neuertheles he gooth beyde and gyueth hym no medycyne at all. Truly all though this phyſycyen were somwhat mercyfull to this poore man/ yet he ſhewed no dede of mercy vnto hy. And we our ſelfe oftentymes ſe and beholde many nedy & ſeke folkes vnto whome we gyue no helpe/all be it we be somwhat moued inwardly with pyte and mercy. Our prophete therfore ſayth of very ryght in another place prayſynge the mercy of god. **Miſericors & miſerator dominꝰ.** He is my lercyors ꝑ is moued with ſome mercy inwardly. Miſerator is he ꝑ dooth & perfourmeth outwardly ꝑ dede of mercy. Therfore our lord is not onely mercyfull inwardly/but alſo he exerciſeth outwardly the werke of it. And yf he executed not mercy in dede what ſholde it profyte vs. For why we ſhall fele no remedy by inwarde pyte onely of the greuouſnes that we ſuffre/and beforе were ouerthrowen by withoute the dede of mercy be ſhewed. It is notte therfore ynough ꝑ almighty god haue mercy on vs but yf he do ꝑ dede of mercy/& what other thynge is to gyue and ſhewe on vs ꝑ werkis of mercy but to doo awaye our wretchednelle/that is to ſaye our ſynnes wherby we be made wretched. Scripture ſayth. **Miſeros facit populos peccatum.** Syne maketh wretched people. It is very neceſſary truly to prayre that almighty god be mercyful vnto vs & alſo vouchelaue to execute the dede of his mercy on vs/ that is to ſaye to do awaye our ſynnes and gyue vs his mercy accordynge to the multytude of his mercyes. If thou ſynne ones it is nedefull to the one mercy/wherby that ſynne maye be done awaye. If twyſe or thryſe or

Miſericors
Miſerator.

perauenture moze ofte than it shal be nedefull to the so many mercyes as thy sybes be. Of a trouth ỹ mercyes of almyghty god be innumerable: Foz lyke as from the grete lyght of the sonne cometh and sheweth forth innumerable beames / so from the grete mercy of almyghty god goody forth innumerable mercyes / nombze ỹ sofie beames yt it be possybls / and ỹ mercyes of almighty god be moze without ende. How greuous and how grete so euer our synne be / yet the mercy of god is moche moze / wherby he may be mercyfull to vs. And how many soo euer they be in nõbze / yet the mercyes of hym be many moze by the whiche he may do awaye all our tresspasses Therfoze with grete confydence and truste let vs aske of hym his mercy / sayenge. **Et secundum multitudinem miserationũ tuarum dele iniquitatem meam.** Good lozde doo away my synne / accozdynge vnto the multytude of thy mercyes. If a table be foule and fylthy of a longe contynuatice / fyrst we rase it / after whan it is rased we wasshe it / and last after ỹ wasshynge we wype and make it clene. Our soule is cõpared vnto a table wherin no thynge was paynted / neuertheleste with many myssdoynges and spottes of synne we haue defouled and made it defourme in the syght of god. Therfoze it is nedefull that it be rased / washed / and wyped. It shall be rased by the inward sozowe & compunccyon of the herte whan we be sozy foz our synne. It shall be washed with the teres of our eyen whan we knowlege and confesse our synne. And laste it shall be wyped and made clene whan that we be aboute foz to make amendes and do satysfaccyon by good dedes foz our synnes and tresspasses. Theste thre thynges ỹ we

haue spoken of cometh without doubte of the gracyous
1. pyte of god. Thou arte sozy foz thy synne/it is a gyfte of
2. almyghty god. Thou makest knowlege of thy synne we
pynge and waylynge foz it/it is a gyfte of almyghty god
3. Thou arte besy in good werkes to do satysfaccyon/whi
che also is a gyft of almyghty god. We haue asked now
of almyghty god that he doo awaye our syñes by ralyn
ge of our soule that is contrycyon/let vs agayne aske &
desyze hym to wasshe vs from the same/that is to saye/
he graunte and gyue vs grace to wepe and wayle foz it.
We wepe somtyme/but it cometh not of god. As whan
we suffre aduersytees ayenst our wyll/whan our wepy
ge teres dooth profyte vs no thynge/but rather dooty
hurte. Foz sayne Poule sayd. **Seculi tristicia moz
tem operatur.** The sozowe of this wozlde foz
lolle of wozldely pleasures and desyzes causeth euerla
stynge deth. Suche sozowes and wepynges shall heth
not the soule/but rather make it soule. Other wepynge
teres there be that be caused of ỹ sozowe whiche is god
ly/as whan we be sozowfull that we haue soo moche
dysplealed god/whiche hathe done soo moche foz vs.
**Hec tristicia penitentiam in salutem stabi-
lem operatur.** This sozowe as sayth sayne Poule
causeth penaūce to be had foz euerlastynge helth. And
as sayth sayne Crysostome. **Hee lachryme lauant
delictum.** These wepynge teres wasshe awāye synne
they be also gyuē of the holy ghost to them ỹ be penytēt
Foz it is wryte. **Flabit spiritus eius & fluēt aque**
the spyryte of god shall gyue so grete influyon of grace
to them ỹ be penytent ỹ the waters/ỹ is to say theyr we

pynge teres shall flowe and be haboundante. Upon the le waters the spyryte of almyghty god maye flye & goo lwyftely / whiche was fygured in the begynnynge of scrypture / by ỹ sayenge of Moyses. **Et spiritus domini ferebatur super aquas.** The spyryte of our lorde was borne aloste vpon the waters. Crysostome de scrybeth the vertue of these Weppynge teres sayenge. **Sicut post vehementes hymbres mundus aer ac purus efficitur / ita et post lachrymarū pluuias serenitas mentis sequitur atq; tranquillitas.** Lyke as after grete showres and stormes the ayre is made clene and pure / so after grete plente of weppynge teres foloweth the clerenes and tranquyllyte of ỹ soule. Let vs al therfore desyre and aske to be wasshed from our synnes by these waters and saye vnto almyghty god. **Amplius laua me ab iniquitate mea.** Lorde wasshe me more from my wyckednes. Be syde rasynge of our soule that is cõtrycyon / and wasshynge that is confessyon / we sayd that it is necessarye to be wyped & made clene / whiche is done by satysfaccyon of good werkes. Fyrst by almesse dede & charytable dystrybucyon to the poore people. For our sauyour sayth. **Date elemosinã & ecce oia mũda sunt vobis** Gyue almesse and ye shall be made clene from all synne. By almesse dede therfore and good werkes we maye be wyped and made clene from all synne. And no creature of hym selfe hath power to do good werkes without the grace and helpe of god. For as sayth sayncte Poule. **Non sumus sufficientes cogitare aliqd ex nobis / quasi ex nobis sz sufficientia nra ex deo est** Elemosina.

We be not suffycyent and able of our selfe/as of our selfe to thynke ony maner thynge/but our suffycyency & hab bylyte dependeth and cometh of god onely/therfore this thynge is to be asked of god that he vouchesafe to moue our soules perfytely by his grace vnto ỹ exercysynge & doynge of many good werkes/that they may vtterly be wyped and made clene from all contagyousnes of synne Accordynge to the desyre & sayenge of the prophet that foloweth. Et a peccato meo munda me. Good lorde make me clene fro my synne. Our holy petycyō is ended here: wherin fyrst we haue asked that god be mercyfull vnto vs after his grete mercy. And ỹ he rase our soules/wasshe them & wype them vtterly from all synne accordynge to the multytude of his manyfolde mercyes ¶ In this seconde membre ben dyuers stronge reasons brought forth/wherby god may be moued so ỹ he maye not denye our petycyō. Thre thynges we haue asked before. Fyrst that god do awaye our synne by contrycyon/ wasshe our soule by confessyon/ & thyrdly make it clene by satysfactyon/ to the whiche other thre correspondent to them be brought forth & shewed in this fyrst sylogysme in this fyrst reason/all though they be not in ỹ same ordre. To do awaye synne (as we sayd) is to rase it that no spotte be seen of our soule/ in lyke maner as lettres be done awaye whan they be rased/ so that no thynge whiche was there wryten may be redde or knowen. Truely almyghty god wyll not knowe our synne and trespasse/ yf we our selfe wyll knowe them. If we study & be about te as our duty is to rede & cōsyder ỹ synnes that be wryten & marked in our soules/anone he of his goodnes putteth them out of his syght. Therfore let vs all saye with a contryte herte & mynde. O blyssed lorde god do awaye

my synne and wyckednes. **Quoniã iniquitatem meam ego cognosco.** For I knowe my grete & gre uous trespalle. It is gretely acceptable in the syght of our moost mercyful lorde god yf a synner wyll call to mynde with due cõtrycyon ỹ gretenes of his synne. Also who me he hath offended & how grevously. In to how many hurtes and thynges vnprofytable he hath fallen for his synne. And how many profytes he hath lost by ỹ reason of it. If we were in mynde besyly to beholde and loke on these thynges it sholde be to vs ryghte profytable. For why & we knowe our synnes after this maner anone god forgyueth & dooth them away. And the more oft we so do the sooner he forgeteth. If we cal to mynde vnfaynedly and without eny dyssymulacyon how moche our synnes dooth hynder & let vs fro doynge good werkes / that blyssed lorde shall vtterly forgete and do them awaye for euer / so that one lytell spotte shall not also be left / but in euery parte to appere fayre and clene. Let vs therfore with contrycyon saye also this that foloweth / lorde make me clene fro my synne. **Quoniã peccatum meũ cõtra me est semp.** For my synne is alwaye agaynst me. How agaynst me: truly euen directly before myn eyen that I may beholde & loke vpon it at all tymes without eny lette. Now we haue spoken of ỹ doynge awaye of our synne / & makynge clene of our soule & also why god sholde so do / let vs now also shewe why he sholde washe it to the entent euery partycle that we haue promysed to speke of may answere cõuenyently to other. The weppynge teres wherby our soules maye be washed cometh of a specyall gyfte of god / and namely whan we haue that grace to wepe in confessyon & knowleggynge our synnes before his ferefull hyghnesse / kno-

wynge also the greuousnes of it. We shall soone knowe
1. the gretenesse of our synne: Fyrste yf we wyll treuyder
well how grete and myghty lorde he is whome we haue
2. offended. In other yf we take good hede how moche our
vngentylnes hath ben to hym lokynge on vs whan we
do so many and grete offences. God onely is of that po-
wer yt ỹ we offende and treſpaſſe ayenſte his goodnes
we be gylty to ſuffre eternall deth for it. Dauyt offended
greuouſly ayenſt Vrie his knyght whome he garred to
be ſlayne. And alſo he dyde wyckedly to Barſabe wyfe
to the ſayd Vrye/whyche he perſwaded to ououtry. Ne
uertheleſſe yf he had not broken the lawe and commaun
dement of god by the ſayd offences he had not ben gelty
and worthy of eternall deth. Therfore of a trouth none
offence may be done to ony creature/wherfore the doer
ſholde ſtãde in ỹ Jeopardy of eternal deth/but onely for
offendynge agaynſt almyghty god/whome we offende
moche more greuouſly/that he beholdeth & ſeeth euery
treſpaſſe we do/be they lytell be they moche. Therefore
let vs al go by prayer vnto almighty god ſayẽge. O my
lorde god beholde and ſe I wretched ſynner knowlege &
confeſſe my gylte before thy maieſte/before thy ſyghte.
I detecte my treſpaſſe/I do not hyde it/I ſhewe forth
my ſynne to be very greuous. But dyſtyned lorde I beſe
che the waſſhe my with my wepỹge teres/cõpge out
from the plenteouſneſſe of thy grace. And fertyer more
waſſhe me fro my ſynne/for why good lorde I knowlege
Quod tibi ſoli peccaui. That onely to the I haue
treſpaſſed and offended before thy ſyghte. For this cauſe
good lorde forgyue and do awaye my ſynne/ſeyng why I
knowe my treſpaſſe. I knowe well I haue offended the
And beſyde that waſſhe me/for I myſelfe confeſſe that

onely to the I haue offended. And so in cõclusyon make me clene bycause my synne is as an obiecte to my syght it is euer in me syght. Blyssed lord yt thy hyghnes may not by these reasõs be moued to mercy/yet let this moue & steere ỹ to be mercyfull. Ut iustificeris in sermonibus tuis. That is to saye that thou mayst be Justyfyed in thy wordes and sayenges. It is wryten by thyn holy prophets Ezechyel/what Jugemẽtes vnyuersall thou gaue vnto the people. Thou sayest also good lorde. Nolo mortẽ impii: sed vt cõuertat impius a via sua & viuat. I wyll not ỹ deth of a synner/but ỹ he be tourned from his wycked lyfe & leue/ỹ sayest also. Impietas impii non nocebat ei: quacunq; die conuersus fuerit ab impietate sua. The myllyuynge/the wyckednes of the synfull creature shall neuer hurte neyther be noysom to hym whã soeuer he wyll tourne frome his wyckednes. And agayne thou sayest. Si egerit penitentiam a peccato suo: vita viuet et non morietur omnia peccata eius que peccauit non imputabuntur ei. If the synner do penaunce for his synne lyue and neuer dye euerlastyngly/the synnes & trespasses that he hath done shall neuer be cast in his tethe neyther layde to his charge. O blyssed lorde vouchesaue and gyue vs leue to aske the this question. Were not these thy wordes/dyde thou not speke them to thy pphete/or dyde he beggyle vs that sayd they were spoken of the. For of a trouth he wrote that thou spake them to hym. Tu ita q; fili hominis dic ad filios populi tui. Thou ỹ sone of a man/shewe and tell this vnto thy people. &c. Therfore good

lord they be thy wordes. O moost meke god behelde we
wretched synners tourne from our eupll wayes vnto ꝯ
we do penaūce for our offences/graunte lorde that they
be nat noysome to vs neyther layde to our charge at ony
tyme/but vtterly to be done awaye/washed awaye and
wyped awaye. Ut iustificeris in sermonibus
tuis. That thou may be iustyfyed by thy wordes. thou
knowest well what sole hardy Jugement ꝯ people gaue
ayenst ꝯ for this thy sentēce/they sayd. Dō est equa
via dñi. The waye that this man taketh is not egall.
Thy people presumed to be Juges of thy sentence. To
whome thou gaue answere on this wyse. Quid
via mea nō est in equa: & nō magis vie vestre
prava sunt. Is not my waye good and egall/& yours
shrewed nought & moze vnegall/thou cōfermed a playne
to them thy wordes spokē before/sayenge. Qñ aver-
terit se impius ab impietate sua fecerit q iu-
diciū & iusticiā vita viuet & nō morietur. oim
iniqtatū ei⁹ quas opatus est nō recordabor.
Whan soeuer a synner shall tourne away frō his synne &
truly confesse hym of it/& make satysfaccyō he shall lyue &
neuer dye euerlastyngly. I shall also forgete & neuer call
to mynde ony synne ꝯ he hath done. Good lorde thy wyll
was to ouercome & exclude by this maner theyr forehar-
dy Jugemēt ayenst thy mercyfull sentēce. We beseche &
praye ꝯ now to do the same. Thou shalte not ouercome
theyr opynyons but yf thou manyfeste & shewe thy word-
des & sayenges to be true/& ꝯ they haue vntruly Juged
of the. Therfore now blyssed lorde do away our wycked-
nes/now forgete our synnes whiche we vtterly forsake

Ut iustificeris in sermonibus tuis et vincas cum iudicaris. That thou may be Justyfyed in thy wordes & ouercome whā thou arte Juged so boldly & folysshely. Our synes be grete & innumerable/we do not forgete them/we do not couer & hyde them/we do not defende them/but we knowe we make open & accuse them/neuertheles we be seche the for thy grete mercy & for ỹ infynyte multytude of thy manyfolde mercyes beholde vs/& namely wherof we be made/thou knowest what mater it is & how feaple it is. Call agayne to mynde that we are but dust & claye/& also ỹ the lawe & custome of our body is cōtrary to the lawe & custome of our soule and the custome of our body putteth vs dayly vnder ỹ captyuyte & thraldome of synne. If a cōmaundement were gyuen to a mā ỹ hath but a weyke & feble body in strēgth to roll & tourne vp a myll stone of a grete weyght vnto the hyest parte of an hyll/& that he put his good wyll to perfourme ỹ same/neuertheles paucture whyles he is about to do ỹ dede the stone for gretenes of his weyght aboue his strength falleth downe backwarde in to a valey/were not this mā more worthy to be pardoned & forgyuen (seynge & knowynge his good mynde) than he ỹ were myghty & hath grete strength. We be in lyke cōdycyon/we be about to brynge this our body vnto thy holy hyll/neuertheles it is thrast downe by ỹ heuy burden of synne ỹ oftentymes it boweth & slyppeth downe backwarde/for that same synne ỹ by our fyrst fader & moder Adam & Eue was brought amōge all men is heuy & greuous on vs lyke as an heuy burden/& dayly greueth vs more & more/it maketh vs also pyone & redy to all other vyces/therfore and for this cause haue mercy on vs/for this synne of our forefader this heuy & greuous weyght

Example.

was conceyued and begoten with vs/accordynge to the
sayenge of the prophete. Ecce.n. in iniquitatib⁹
cōcept⁹ sum & in pctis cōcepit me mater mea.
Beholde I was conceyued in synne/and my mother cō-
ceyued me in synne. This notwithstandynge good lorde
we knowe that thou arte true/and all that thou dooste
promyse is very trouth. Truly thou sayde that thy co-
mynge in to this worlde was to call synners to penaūce
Nō veni vocare iustos sz pctōres ad pniam.
This is thy sayenge. I came in to this worlde/not to
call ryghtwyse people/but synners to penaunce/thou
hast called on them and dayly dooste call/sayenge.
Uenite ad me omnes qui laborat⁹ & one-
ti estis et ego reficiam vos. All ye that labour in
this worlde & bere heuy by doynge penaūce come to me &
I shall refresshe you. Truly thy promyse is to receyue
all that wyll come/yf they come to the as they shoulde do.
Q ui venit ad me non eiitiam foras. Who so
euer cometh to me I shall not caste hym out I shall not
forsake hym. O good lorde beholde/we be synners in lyke
maner as thou came in to the worlde to call vnto the/we
labour and be laden with the multitude of our synnes/
we also be made werye by the meanes of our wyckednes
Therfore blyssed lorde saye vnto vs/come ye vnto me/&
anone we come/we humyle and meke ourselfe before y
trone of thy mercy/other hope and truste haue we none
in ouy condycyon but onely in the/yf thou wylte/not be
mercyfull to vs for accusynge ourselfe/neyther by this
that y arte vnkyfed by thy wordes/neyther also for our
traylte/ye good lorde haue mercy on vs for thy trouth/
thou arte true and louest trouth above all thynge haue

in mynde the promyse thou made to euery prayer ful
ler comynge vnto the/whiche is/thou shalte not caste
them awaye & also thou shalte refresshe them. We come
therfore vnto the good lorde/caste vs not awaye but re
freshe vs with thy grace and mercy. ¶ Ecce.n. veri-
tatem dilexisti. Thou hast euer loued trouth. After
that this holy prophete hath shewed & purposed his pe
tycyon/& brought forth many reasons why the sayd pe
tycyon sholde be graunted. Thyrdly now with a gladde
chere he maketh sure promyse & hope to hym selfe to gete
and obteyne his askynge/wyllynge to gyue example to
euery synner bycause that they shold do the same. It is
a grete dyfference bytwene dispayre and sure hope. The
wynyuetes whan the prophete thretted & menaced them
with the destruccyon of the cyte/they were not in hurete
god wolde be mercyfull to them/neyther they were vt-
terly in despayre. Jonas the prophete came vnto them
the seconde tyme sent frō almyghty god/& sayd openly.
Adhuc quadragita dies & niniue subuertet.
Within.xl. dayes to come ỹ cyte of nynyue shall be ouer
throwen and destroyed. The people heryng the wordes
of the prophete Jonas and feryng the vengeaunce of
god to fall vpon them/cōmaunded amonge themselfe
euery man woman and chylde to faste and also cladde
them in sacke cloth from the lowest degre vnte the hyest
The kynge of that cyte anone as he was certefyed & had
knowlege of the prophetes sayenge rose vp from his sete
threwe awaye his royall garment & cladde hym in sacke
cloth/and sate downe on the groūde in the dust/and by
the decree and one assent of all his nobles/commaūded
that euery man woman and chylde/& also byute beestes
sholde not ete neyther dryncke by a certayne space/but ỹ

Niniuites.

euery body shold do penaūce for theyr synne. This was theyr sayenge. Quis sit si cōuertat̄ et ignoscat deꝰ & reuertat̄ a furore ire sue & nō peribimꝰ. Who knoweth/who is sure yf god wyll be tourned from vengeaūce and by his mercy forgyue vs/and also with drawe his wrathe & we shall not purysshe. It appareth by these wordes they had no very trust of forgyuenes/& also that they were not vtterly in dyspayre/notwithstā dynge they dyd penaunce/abydynge all togyder what the moost meke god wolde do with them/whose grete mercy at the last they knewe and had in experyence/all though before they neyther had very trust nor full mysse trust of it. But we be now in an other condycyon. Almyghty god hath shewed to vs crysten people ꝑ treasures of his grete mercy/ꝑ secrete mysteryes of ꝑ fayth & the sacramētes of heith/wherby we may trust verily to haue forgyuenes. Certaynly they were before hyd & vnknowen to vs/but now of late tyme they be manyfest & shewed by his onely begoten sone Iheſu cryste/whiche his owne selfe dooth wytnesse sayenge vnto his fader. Abscondisti hec a sapiētibꝰ et prudentibus et reuelasti ea paruulis. Father thou haste hyd and kepte secrete the pryuetes of thy godhede from wyse and cunnynge men & shewed them to suche as be small & of lytell reputacyon in this worlde. Iheſu cryste comynge downe frō ꝑ fader of heuen in to this worlde made open & shewed vnto his chyrche the hyd and pryuy mysteryes of his godhede/his owne selfe bereth wytnesse sayenge. Quecūq; audiui a pātre meo nota feci vobis. I haue manyfest & shewed to you all that I haue herde of my fader. He ꝓmysed also at his ascencyon & dessyre,

the holy ghost to come ꝑ sholde teche parfytely the knowl-
ege of euery thynge / so ꝑ now no thynge may be more
certayne to vs than it whiche is taught by holy chyrche.
So meane may be founde so spedefull and redy to prou
the certayne of oure thynge scrypture our fayth as that
the chirche hath to affermed and ordeyned. The chyrche
of god may in no wyse begyle in thole thynges that long
geth to our fayth and to the vndoubtefull helth of the
soule. Who therfore of vs crystē people may not of ryght
saye vnto god this that foloweth. Incerta et occul
ta sapientie tue manifestasti michi. Good lorde
thou hast shewed vnto me the mysteryes of thyn inky-
nyte wysdome whiche before were hyd and vnknowen
to vs / but why hath god shewed vs these secretes / what
dooth it profyte the secrete mysteryes of hym to be shew-
wed and made open to vs / what confort shall we take
by it. Truly grete comforte yf we vnfaynedly repēt our
olde synfull lyfe / elles we knowe them to our grete hurte.
For as sayne Peter sayth. Melius est non co-
gnoscere viam iusticie: ꝙ post agnitionem re-
trorsum cōuerti. It is better not to knowe the way
of ryght wysnesse than after the knowlege of it to vse &
do the cōtrary. But yf we tourne to god and folowe his
commaundementes forsakynge our wretched lyfe / has-
tynge fayth & trust in his sacramētes we shall without
doubte obteyne forgyuenes and mercy by the vertue of
them. Peraucture some man shall saye / we se what is
done in euery sacrament. In the sacrament of baptym
ꝑ chylde is washed in the water / and a fewe wordes be
spoken of the preest. In the confyrmacyon / the forehed
of the chylde is neynted with holy creme in maner of a

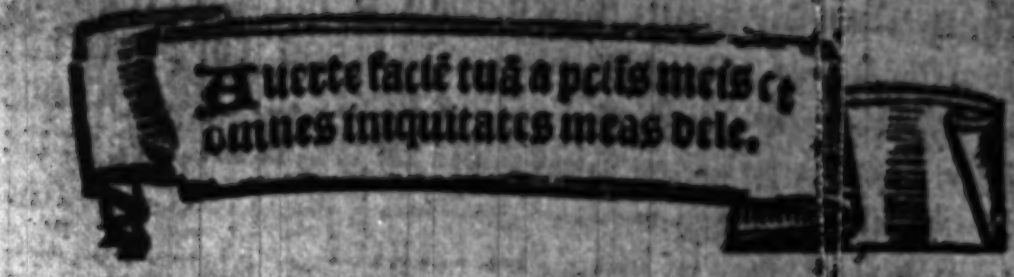
crosse with a fewe wordes spoken of the preest. In the
sacrament of penaūce after the confessyon is herde and
satysfaccyon enioyned the preest sayth also a fewe wor-
des/what longeth these to the helth of the soule/ for the
wordes anone as they be spoken be gone in to the ayre &
no thynge of them remayneth. The water also & ỹ oyle
perisheth not from the body vnto ỹ soule/percha[illegible] some
man wyll thynke this in hymselfe. And it is of a trouth
the water & the oyle to haue no strength of theyr owne
nature whereby they may entre vnto ỹ soule/or to wer-
ke in it good or euyll/neuertheles there is a pryuy & hyd
vertue gyuen vnto them by the meryte of ỹ passyon of
Jhesu cryst & of his precyous blode/whiche on ỹ crosse
was shedde for wretched synners. This mooste holy and
dere blode of Jhesu cryste shedde for our redempcyon/
bought and gaue so grete and plenteuous vertue to the
sacramentes/that as ofte as ony creature shall vse & re-
ceyue ony of thē/so ofte it is to be byleued they are spren
cled w̄ the droppes of the same mooste holy blode/whose
vertue perfecteth vnto the soule/& maketh it clene from all
synne. But whereby knowe we this/truly for he hath shew
wed and made open the hyd & vncertayne thynges to
vs of his infynyte wysdome. It was a custome in the
olde lawe amōges the Jewes to do awaye theyr synnes
by this maner. If ony of them by thouchynge of a dede
body or by ony other maner thynge were culpable & ma
de foule/anone he was made clene of that defaute with
yslope dypped in the blode of certayne beestes and spren
cled vpon hym/whiche maner and custome was gyuen
to the Jewes by Moyses & ordeyned by the wysedome
of god. Neuertheleſſe at that tyme it was vnknowen
what this mater ment and sygnefyed. It was vncer-

sayne/ it was sayd/what ꝑ mysteryes of god wolde to be
vnderstande by this asperycyon or sprenklynge of blode.
And after that our blyssed lorde Jhesu cryst had shedde
his precyous blode. And as sayth sayne Peter washed
vs frome synne with his blode it was knowen to euery
man what be the ysope and by the asperycyon of blode
was sygnefyed. Ysope is an herbe of the same that of
his nature hys hote
Cryst
Jnwardly ꝑ same sayth he offred hymselfe of very grete
& feruent charyte vnto his fader almyghty god as a sa-
crefyce of swete odour. No mā may doubte of this that
by the asperycyon of blode of beestes before the Jncar-
nacyon was sygnefyed and represented the effusyon of
the blode of Cryst for our redempcyon/ whiche blode of
our sauyour without doubte is of moche more strength
incomperable to do away synnes than was the blode
of beestes. And as ofte as the holy sacramentes be pfer-
red and vsed accordynge to the cōmaūdemēt of Crystes
chyrche/ so ofte is the blyssed blode of our lorde sprencled
abrode to clense and put away synne. Therfore let vs all
saye with the holy prophete this verse that folowyth.
Asperges me domine ysopo et mundabor.
As we myght saye. Lorde our sayth is so clere and vn-
doubtefull by the meryte of the passyon of thy sone our
lorde Jhesu cryst whiche by the effusyon of his holy blo
de hath gyuen so grete efficacy and strength to the holy
sacramentes of his chyrche/ that whan we receyue ony
of them we shall be sprencled and made clene by the ver-
tue of his precyous blode lyke as with ysope/ whiche as-
perycyon anone folowyth the water of grace that is in-
fused in our soules/ wherby we be made more whyter

than snowe. Therfore the prophete addeth to the same verse. Lauabis me et super niuē dealbabor. Lorde thou shalte wasshe me and I shall be made more whyte than snowe. No creature may expresse how Joyfull the synner is whan he knoweth and vnderstandeth hymselfe to be delyuered from the grete burden and heuynesse of synne / whan he seeth and perceyued that he is delyuered vtterly and brought out of the daunger of so many & grete perylles that he was in whyles he contynued in synne / whan also he perceyueth ỹ clerenes of his soule and remembreth the trāquyllyte and peas of his conscyence. Audit tunc quid loquatur intra se dñs: qñ loquetur pacē in seruos suos et in eos qui cōuertuntur ad cor. Than he perceyueth well in his herte what our lorde wyll shewe in hym by aspyracyon / what shall he shewe / euerlastynge peas to come vpon his seruauntes / vpon them that be sorowfull & do penaunce for theyr synnes / whiche peas is so Joyfull & comfortable and causeth so grete Joye & gladnes that ỹ prophete remembrynge is sayth. Auditui meo dabis gaudium et leticiam. Lorde thou shalte gyue to myn herynge inwardly Joye & gladnesse. If the peas of this tyme be so gretly to be desyred to the inwarde herynge of our soule / what Joye trowe we shall be at that tyme whan ỹ peas euerlastynge shall be offred to vs / whan ỹ kynge of eternall peas shall saye vnto all true penytent persones. Uenite benedicti patris mei percipite regnum quod vobis paratum est a constitutione mundi. Come to me ye blyssed chyldren of my father / take the euerlastynge

kyngdome that was prepared & made redy for you bes
fore the begynnynge of the worlde. Shall we nat Joye
than inwardly in our soules/shall we not Joye than out
wardly in our bodyes/shall we not than Joye both bo
dy and soule without aduersyte neuer to cease/shall not
this ferefull Juge sayenge these comfortable wordes gyue
vnto our herynge inwarde Joye of ꝑ soule for the saluas
cyon of it. Shall he not gyue frutful Joye whiche we
haue obtayned our askynge and our desyre/shall we not
gyue euerlastynge Joye without ony aduersyte. Truly
he shall gyue inwarde Joye for ꝑ sorowe of our contry
cyon. Joye also for weppynge in our confessyon/and last
euerlastynge Joye for the grefe of our satysfaccyon.
Et tunc exultabunt ossa humiliata. That is
to saye ꝑ superfyous strengthes of ꝑ soule whiche be cal
led/wyll/reason/& memory/that before were ouerthro
wen by ꝑ greuaūce of synne shall than Joye for euer wi
out ony aduersyte. Our wyll shall Joye in the fruycyon
of god. Our reason in the clere syght of ꝑ godhede. And
last our memory shall Joye in a sure remembraūce euer
to contynue & neuer lacke that excellent Joye and plea
sure. Than our wyll/our reason/& our memory before
oppressed and brought vnder by synne shall Joye with
out ende. That we promysed in our begynnynge is now
performed and shewed in this fyrste parte of ꝑ psalme
Nyll what thynge we that be penytēt shulde aske. Se
cōde what reasons we may make & bynge for our selfe
for the graunte of our petycyon. And laste that we may
truste without doubte to obteyne our askynge whiche
our lorde graunte vs. Amen.

Auerte faciē tuā a peccatis meis et omnes iniquitates meas dele.



For as moche as we haue so gretely prayed the mercy of god in the ende of the fyrst parte of this psalme wherbe we haue gyuen to all synners grete confydence to obteyne forgyuenelle. It is now to be thought profytable or euer we speke of this seconde parte somwhat to shewe of the fere of almyghty god. Many grete causes there be to trust of forgyuenelle yf we consyder the grete mercy of god so ofte shewed vpon penytēt synners. Also we haue many grete causes to fere almyghty god/yf we remembre how many and grete our synnes be/wherwith we dayly offende his goodnes. Therfore syth we haue so good and many Juste causes bothe of hope and drede/it semeth me semeth he taketh the moost sure way that maketh the one mete with the other/that is to saye hope with drede and drede with hope. That persone whiche soo deuoth shall neyther truste in god without his fere/nor drede hym without hope/for by enclynynge more to the one than to ỹ other we shall soone erre/eyther by ouer moche hope to be exalted in to very presumpcyon or by ouer moche fere to be caste downe in to the moost vnfortunous daūger of dyspayre/but he that myxeth the one with the other in euen precyous shall neyther be lyfte vp by pre-

sumpcyon nor cast downe by dyspayre. Noo thynge is more profytable to the synner than to haue a Juste mode eacyon of them bothe. And no thynge is more perylous than lesynge more to the one than to the other. For the whiche thynge sayut Gregory compareth hope & drede vnto two mylle stones wherwith mele is made. For it is one mylle stone without a felowe made mete can doo noo good/but yf the one be made fytte with the other/that is to saye the ouer stone tourned downwarde and the nether cõtrary wyse ayenst it vpwarde with a due proporcyon of bothe than shall the whete put in the myddes betwene them be shortly broken in to many small peces & in conclusyon to mele. Lyke wyse it is wt synners whan hope is myxed with drede and drede with hope / so that by ouermoche hope of forgyuenes the mynde be not lyfte vp in to presumpcyon/ & by ouermoche fere it be not put downe in to dyspayre/than yf the multytude of synnes be neuer so grete / they shall shortly betwene these two be broken in to many small partes and in cõclusyon vtterly done awaye. But why saye we thus: truly to thentẽt all thaugh the certaynte of forgyuenes be neuer so grete yet a remembraũce be euer had of the fere of almyghty god neuer to put it out of mynde. As sayut Peter vpon knowynge the his synne was forgyuen/notwithstandynge wepte dayly for his vnkyndnes ayenst his lorde master euer after remembrynge how vnkyndly he denyed hym Also blyssed Mary magdaleyne whiche herde Cryst forgyue her synnes for the grete loue she had vnto hym / for all that take vpon her grete penaunce euer haunyge in mynde the synnynges of her synne cõmytted before. She helped herselfe by contynuall weppynge to put it awaye vtterly from the syght of almyghty god. Our prophete

dooth in lyke maner shewynge example to all synners of doynge the same/that after he had full hope and trust to be forgyuen of god. Knowe it for a suretye by those thynges whiche he vnderstode in the hyde and vncertayne preuytees of the wysdome of our lorde god/all be it anone he retourned to the remembraunce of his synnes/sayenge. Auerte faciem tuam a peccatis meis. Styffed lorde tourne awaye thy face fro my synnes. ¶ In our begynnynge we shall deuyde the respoue of this psalme in to thre partes. In the fyrste our prophete maketh a newe petycyon. In the seconde he sheweth the entent of his petycyon/whiche is that he may please god. In the thyrde he techeth that his desyre is the chefe thynge whereby euery man may please god & make recompence for synne. ¶ The thynge asked of ye spyryte of god the holy ghoost whiche is neuer but in clene hertes. As Sapiens sayethe. Non enkhabitabit in corpore subdito pctis. The holy ghost shall not dwell or abyde in a body subgecte to synne. Almyghty god hateth no thynge so moche as synne/and punysheth no thynge so greuously/it is abhomynable in his syght. & ¶ Fyrst in heuen whan synne was in aungell/anone as many as were infecte with it almyghty god put downe and casse out of that heuely palays and wolde not spare those noble and goodly creatures. After whan that same pestylerous infecyon of synne infected our fyrste faders in paradyse/he wolde not spare but anone put them out of that pleasaunt place in to this vale of wretchednesse. All be it after many generacyons almyghty god chaced the people of Israell whiche came of them/notwithstandynge whan some began for to be

contampnate or defyled with the infeccyon of synne/as is shewed of Dathan and Abyron with many other the erthe opened by the power of almyghty god and swalowed them in quycke. Thus almyghty god expulsed synne/fyrste out of heuen/after from paradyse/and out of ꝑ erth/in so moche whan this infeccyon was spredde abrode vpon all the erthe in the tyme of the patryarke Noe he drowned almoost all mynkynde. And last whan synne coude not be vtterly expulsed by all these punysshementes/he sente downe in to this worlde his onely begoten sone to suffre deth and shedde his precyous blode for the redempcyon of all wretched synners. ¶Let vs therfore cõsyder how abhompnable synne is in the syght of almyghty god/whã fyrst he put out of heuen his fyrst creatures ꝑ aũgelles. Our fyrst faders out of paradyse His specyall chosen people from the erthe. Drowned almoost all mankynde. And laste he suffred his onely sone for to dye vpon a crosse for the redempcyon of all wretched synners. All these he dyde to thentent synne sholde onely remayne in the depe pytte of hell. ¶Peraduenture our prophete remẽbrynge this abhompnacyon of synne ferd in hymselfe/& for that cause sayth. **Auerte faciem tuam a peccatis meis.** Good lorde loke not vpon my synnes. ¶For as moche as almyghty god can not well tourne awaye his face frõ our synnes as longe as they be fyxed in our soules but also he must tourne awaye his face frõ vs/as by this example/who may perceyue and se a walle paynted with many dyuersyte ymages/but fyrst he must loke vpõ those same pyctures/for they be as a vayle or couerynge to the walle/wherfore nedes ꝑ syght must fyrst be applyed vnto them. In lyke

maner therfore syth our syñes in respecte of the soule of
to it as a pycture or couerynge is to a walle / almyghty
god muste nedes fyrste loke vpon our synnes or euer he
loke vpon our soules. Alas what shall we synfull wret
ches do. Certaynly this onely remedy is necessary / who
soo wyll loke vpon a bare walle muste fyrste doo awaye
the payntynge or couerynge / and that done all shall be
clene and pure to beholde. Soo yt our soules sholde be
seen and not our synnes / fyrst our synnes muste be clene
done awaye / for all the whyle they be infecte with the
leest spotte of synne / so longe they may not be seen with
out the syñe be seen also. Our prophete therfore prayeth
to almyghty god that all his syñes may be vtterly done
away to thentent that he may clerely loke vpō his soule
without ony lette. Et oñes iniquitates meas
dele. Good lorde do awaye all my synnes. But it is not
ynough all synnes to be done awaye without the foun
tayne wherof they sprynge out be clene purysyed. For
yf it be so that the stynkynge fylthy water contynually
flowe out of a ponde or pytte in to a goodly and delectas
ble gardyn yf remedy be not founde to stoppe the same /
it shall make foule and corrupte that gardyn within a
whyle be it neuer soo fayre. Soo in lyke wyse shall it be
with vs yf the herte be not fyrst made clene. Fyx our las
uyour sayth. De corde exeunt cogitationes ma
le homicidia / adulteria / fornicationes furta /
falsa testimonia / blasphemie. From the herte co
meth out euyll thoughtes / manslaughter / adultray / for
nycacyon / theste / false wytnes / & blasphemynge. Take
hede what pestyferous corrupcyon cometh frō the herte
wherby all ỹ hole body and soule is defyled / for as it for

weth in the same texte. Hec sunt que cõquinãt hominem. These be the corrupcyons whiche make foule bothe body and soule. Therfore all synes may not be clene done awaye but yf the herte wherof contynually they come be fyrst made clene. For this cause our prophete asketh of almyghty god sayenge. Cor mundũ crea in me deus. Lord make within me a clene herte Many crafftes men had leuer take vpon them to make a thynge all newe than to botche or mende an olde forworen thynge/as we se by experyẽce. Better it were for the artyficer to make a clocke all new than to mende or bryge agayne in to ỹ ryght course a clocke whiche longe hath ctynued out of his ryght ordre/but it is moche more dyffuse to brynge ỹ hert of man ỹ is broken & brought out of good ordre by contynuall custome of synne in to ỹ ryght waye agayne than it is to bryge a clocke in to his true course. A thyge customably vsed is harde to be lefte And as saynt Augustyne sayth. It is more harde werke to brynge the herte of a man longe customed in synne in to the waye of vertue/than it is to make agayne heuen and erth. Our pphete for this cause beseecheth almyghty god to whome is no thynge impossyble that he vouchesauf for to create within hym a newe herte/sayenge Cor mundũ crea in me deus. Good lorde make thou of nought a clene herte within me. Wore ouer it is necessary that a newe werke be set in a ryght course For what profyteth a clocke be it neuer so well and craftely made/yf it stande styll/or go not as it shulde in a due and Juste course/truly no thynge. So whan ỹ herte is ones made newe/fyrste it must be set in a due & ryght course Wherfore the prophete addeth. Et spiritũ rectũ in

nouā in hiſtoriſ̄ meis. Bleſſed lorde graūte me ꝓ
holy ghoſt to guyde ⁊ ſet me i a ryght waye ꝓ I erre not
The ꝓphete in this pſalme nameth thryſe ꝓ holy ſpyryte
by ⁊ by/what he meneth is vncertayne/⁊ I of my ſelfe
dare not take vpō me to dyſcuſſe ꝓ cauſe of his ſo doꝛge
But foꝛ as moche as it is lawfull foꝛ euery chriſten in ony
ſuche doubtes to ſhewe theyꝛ myndes not cōtrarynge
other places of ſcrypture. I ſhall in fewe woꝛdes declare
(as me ſemeth) what he meneth. I doubte not in this/ꝓ
holy ghoſt in ſcrypture is ſygnefyed by theſe .iij. names
rehercſed i this pſalme. Sayne Paule remēbꝛynge ꝓ dyꝛ
uerſe gyftes oꝛ dedes of the holy ghoſt ſayth. Hec oīa
operat vn⁹ atq; idē ſpūs. One ſpyꝛyte woꝛkyth all
dooth all. I ſaye ꝓ ꝓphete rehercſynge dyuers names of
the holy ghoſt ſayth. Spiritū ſapiētie ⁊ intelle-
ctus ſpīn cōſilii ⁊ foꝛtitudinis/ſpīn ſcientie et
pietatis ac ſpīn timoꝛis dñi. The ſpiryte of wyſ
dome ⁊ vnderſtādynge/ꝓ ſpiryte of coūſeyle ⁊ ſtrength
the ſpiryte of cūnynge and ꝓpte/⁊ the ſpiryte of the feꝛe
of god/he meneth not ſo many dyuers ſpiryres/but one
called by ſo many names foꝛ the dyuerſyte of his actes.
But foꝛ ſo moche as ſhall be cōuenyent foꝛ our purpoſe
at this ſeaſon/we rede in ꝓ holy goſpelles the ſhewynge
of ꝓ holy ghoſt thryſe in .iij. dyuers ſymplytudes. Ones
1 the holy ghoſt came downe in ꝓ lykenes of a doue whan
cryſt was baptyſed as it appareth in ꝓ goſpell of Luke.
Et deſcēdit .l. coꝛpali ſpecie ſicut colūba i eū.
2 Alſo after cryſtes reſurrecyon was gyuen in the lyke-
nes of a breth to the dyſcyples of Jheſu as in the goſpell
of Johñ. Et inſufflauit in eos dicēs accipite

spñ sctñ quozum remiseritis peccata remittuntur eis. Thyrde whan after crystes ascensyon ꝑ holy ghost appared to the apostles gadred all togyder in the lykenes of fyre as is shewed in the gospell of Luke. Appareuerunt illis dispertite lingue tanq̃ ignis sedit3 supra singulos eoz spūs sāctus. Whiche thre dyuers apperynges sygnefye thre dyuers gyftes of ꝑ holy ghost gyuen to thre dyuers states of dysdes of people / ꝑ is to saye fyrst to thē whiche be enfantes at theyr baptysme. Secōde to penytētes. And thyrde to them ꝑ be perfyte. Fyrst to our baptysme we be dyrected & set in a newe lyfe ꝑ lyke of innocēcy whiche is sygnefyed by ꝑ doue apperyge ouer cryst at his baptysme / sayntꝑ Paule exhorteth all suche sayenge. Nouitate vite ambulēt. That they walke in a newe lyf / & cryst sayth Ut sūt simplici sicut columbe. Wekely in maner as doues. The prophete remembrynge this operacyon of ꝑ holy ghost sayth. Et spñ rectum innoua in visceribꝰ meis. Blyssed lorde graūte me ꝑ holy ghost to set me in a newe lyf / ꝑ lyf of innocēcy. The other operacyō is accordynge for them ꝑ be penytēt whiche as we sayd was gyuen to ꝑ apostles vnder ꝑ lykenes of a breth we se by experyēce / a mānes brethynge whan is toucheth ony thynge ꝑ is colde as yren or glasse / anone it is resolued in to wepe droppes of water / whiche thynge may be ofte tymes preyued in a penytēt syster. Systers make ꝑ hete of charyte to waxe colde / as our sauyour sayth. Vbi habūdabit iniq̃tas refrigescet charitas. where synne is habūdāt charite waxeth colde whā ꝑ synner is prycked in his conscyēce by ꝑ holy ghost remembrynge

thabomynacyō of his synnes/among ꝑ the be very penytent teres shall trekell downe from his eyen/which is a grete token ꝑ holy ghoost is present with that synner. As scripture sayth. Ellabit spūs eius et fluent aque. On this wyse Cryst our sauyour loked vpon Peter after he had denyed hym w̄ a gracyous countenaūce or bryghte of his holy spyryte/& forthwith he fell on a weppynge. As in ꝑ gospell of Johñ. Cōuersus dñs respexit petrum et egressus foras fleuit amare. Our sauyour turned backe & loked vpō Peter/& incōtynent Peter went out & wepte bytterly. Synne defyleth the soule & turneth ꝑ face of god awaye frō it. But this gyfte of the holy ghoost penaunce w̄ weppynge teres washeth ꝑ soule maketh it holy & causeth almyghty god to loke agayne vpō it w̄ his mercyfull countenaūce. Therfore our prophete sayth. De proiicias me a facie tua et spiritum sctm̄ tuum ne auferas a me. Blyssed lorde cast me not out of thy syght/take not thy holy spyryte frō me gyue me grace to knowe my synnes to cōfesse the & to do penaūce w̄ weppynge teres/beseche all sylers besyly to pray almyghty god/ꝑ at ony season by our owne necligēce we offende his goodnes/not withstandyng he vouchesaue not to cast vs awaye frō his syght but agayne loke on vs/gyue vs grace to wepe for our offences wherby our soules may be made holy/& ꝑ it shall please hym thus to loke on vs/our sylnes shall be lyberly done away & by our weppyng ꝑ punysshement for ꝑ synne.

O moost meke ihū what caused ꝑ to loke so mercyfully vpō peter he was baptised before/had ꝑ spirite of penytaūce i ōtus/ꝑ gaueste hym exāple alwaye to lyue tyghtwysly he alwaye beheldē thyn holy cōuersacyon/herde thyn

holy pzechynges/la we thy grete myzacles/he was pze-
sent at thy transfiguracyon herde the voyce of the fader
sayenge thou arte my sone. And for all this he denyed ꝯ
where as before thou gaue hym warnynge shewed he
sholde do so. O blyssed lorde where myght haue ben shew-
wed more vnkyndnes. Good Jhesu we beseche the loke
vpon vs wretched synners in lyke maner whiche neuer
yet denyed the neyther had so grete knowlege and helpe
to lyue well as he had. If the synne of Peter moued the
to mercy and forgyuenes/blyssed lorde we be synners al
so/thou arte now as meke & mercyful as euer ꝯ were be
fore and we be tourned to the askynge forgyuenes/syth
thou vndesyred loked so mercyfully and forgaue Peter
we beseche the deny not to forgyue vs whiche aske for-
gyuenes incessantly. De pˢcias nos a facie tua
et spiritum sanctum tuū ne auferas a nobis.
Blyssed lorde put vs not out of thy syght take not thy ho
ly spyryte away from vs/graūte that we may wepe for
our synnes. ¶ The thyrde operacyō of the holy ghost is
moche more stronger than ony of the other wherby they
whiche be perfyte be made stedfaste in all vertue with-
out ony wauerynge/it was gyuen to the apostles of cryst
in the lykenes of fyre. And or euer this gyfte of the holy
ghost was gyuen vntō them they were not stedfaste in
ꝯ sayth/they were ferefull & wauerynge in theyr myn-
des/whiche was well perceyued by Peter that offred
hȳselfe to dye for his maysters sake/notwithstandynge
anone after denyed hym vnto a woman/but as soone as
they were endued with this gyfte of the holy ghost all
worldly vanytees were vtterly despysed amonge them
they fered no man. G audentes ibant a cōspectu
cōsilii quoniā digni habiti sunt pro nomine

iesu contumeliam pati. For they were ioyfull co
uynge fro̅ theyr Iugemētes bycause they sholde suffre
shame & deth for the name of Iheſu. Our prophete ther
fore in this place nameth ꝯ holy ghoost the thyrde tyme
sayenge. Et ſpiritu principali confirma me.
Lorde make me stedfast in fayth & charyte by the grace
of the holy ghost that neuer after I fall agayne to synne
But we haue lefte out the fyrste parte of this verse. So
it is. After our sauyour Iheſu cryst whiche our ꝓphete
calleth ofte tymes ſalutare ascended in to heuen & accor
dynge as he promyſed sholde sende downe ꝯ holy ghoſt
as we sayd in ꝯ symplytude of fyre/they were very sad
& sory for theyr mayſters departynge Iheſu/but anone
as they had receyued ꝯ meruayllous cōforte of the holy
ghoſt grete gladnes came in to them vnable to be tolde
so that all the people standynge bethought them to be
dronken of swete wyne. Therfore our prophete calleth
that comforte sente downe from our lord Iheſu cryſte.
Leticiam ſalutaris. A gladnes of our ſauyoure
For whan a messenger bryngeth a gladfull meſſage fro̅
ony body/it may be called a comforte bothe of hym that
sendeth the meſſage & of hym that bryngeth it. So this
gladnes sente from the fader of heuen by his sone Ihe
ſu cryſte is called a gladnes or comforte of them bothe.
Therfore Dauyd say the vnto almyghty god the fader:
Redde michi leticiaz ſalutaris tui & ſpiritu
principali confirma me. Lord gyue agayne to me
the gladnes of thy sone Iheſu cryſt our sauyour whiche
I loſte by my synfull lyfe/and strength me with the ho
ly ghoost that I neuer fall agayne to synne. Thyther to
we haue spoken of the petycyon wherin is asked the ho
ly ghoſt by thre dyuers names/fyrſt our prophet calleth

hym (spiritū rectū) after that (spiritū sctm) and thyrde (spiritu principalē) the cause why we haue declared afterout myndes & bycause no man may receyue the holy ghoost but yf a clene herte/no man can be clene in herte but yf his synnes be vtterly done awaye. Synnes can not be clene done awaye of almyghty god tourne not awaye his face frō them/therfore our prophete asked mekely these.iii.as.iij.meanes whereby he myght obtayne his synable entent whiche is the gyfte of the holy ghost for his confyrmacyon and perseuerance in good lyfe.

In this seconde parte our prophete sheweth the cause why he desyred the holy ghoost for his perfeccyon/whiche was to thentēt he myght profyte his neyghbour. ¶ It is very good and acceptable to god whan one persone seyenge an other erre do euyll wyll mekely with good & swete wordes gyue hym charnynge to leue his wyckednes/& brynge hym agayne in to ye ryght waye wherby he may come to god. Saynt James sayth/he ye so dooth deserueth a grete rewarde whiche is the promyse of saluacyon & doynge awaye of his owne synnes These be his wordes. **Qui conuerti fecerit peccatorem ab errore vie sue: saluabit animam eius a morte & operit multitudinem peccatorum.** Who so euer causeth a synner to leue his synfull lyf shall both saue his owne soule frō dāpnacyō & his synne to be done away/whiche wordes are not onely to be vnderstād de by the ye haue auctorite to rebuke syne but also of all cristē people/for euery plōe i mañ hath charge of other thus whan one seeth an other do euyll he ought to gyue hym warnynge charytably of his so doynge/& paeuenture

in suche maner we sholde doo more good & wynne more
soules to god than by open rebukynge & truly our doynge
is but smal yf we may not after knowlege of our owne
errours done before gyue other warnynge to amende
theyr lyfe whan they do amysse / notwithstandynge an
ordre must be kept in this mater / it is not lawfull for eue
ry man to teche at his pleasure / for he that shall gyue in
structyon to other must fyrste knowe bothe the waye of
well doynge & euyll / elles he shal soone bryngeth his broder
out of the ryght waye. Our sauyour sayth. Si cecus
ceco ducatū prestet ambo in foueam cadunt.
If one blynde lede an other bothe fall in to the dyche. To
take the offyce of a doctour or techer of goddes lawes is
no small charge / it is a grete Jeopardy / wherin I my-
selfe remembrynge the same am otte aferde / for many tymes
I thynge on sayne Poules sayenge. Ue mihi si nō
euāgelizauero. If I teche not the lawes of god vn-
to the people I shall be dampned. I fere my yf we hyde
that gyfte of god yf we gyue not a good counte yf that ta-
lent leste it shall be layd to vs at the dredefull daye of Iu-
gement as it is wryten in the gospell. Quare nō de-
disti pecuniā meā ad mēsam. Why gaue thou not to
me a true and Juste counte of my money / that is to saye
of the lernynge whiche I gaue vnto the wherwith thou
sholde haue taught the people my lawes. Also yf we te-
chez by it profyte the heerers yet is grete perylle lest whan
ony prayse is gyuen to vs for ourr lernynge we be not strey
ken with pryde or vayne glory whan we know our sel-
fe praysed. The mysserable corrupcyon of our nature is
so caduke that whan we doo ony thynge neuer so lytell
prayse worthy it is meruayle yf we offende not in vayne

glory. But of a trouth yf a due ordre be hadde in our techynge of other as we sayd before euery man accordynge to his lernynge and habylyte/that is to saye/yt fyrst we study for the amendement of our owne lyfe/purge our owne soules/be about as moche as we may to lerne ꝑ wysdoms of our lorde/& by our bely prayer aske of god the clennes of our hertes/with ꝑ grace of the holy ghost whereby we may ordre our owne steppes in the waye of god/not for the bayne prayse of the worlde but onely to brynge them whiche erre in to the ryght waye that they may by our techynge & doctrine be turned to that blyssed lorde/whiche doynge shall be to the honoure of god and profyte to our neyghboure/to this purpose it folowyth. **Docebo iniquos vias tuas: et impii ad te conuertentur.** As he myght saye. Blyssed lorde yf ꝑ loke not vpon my synnes but do awaye my wyckednes create in me a newe herte and endue me with the gyfte of the holy ghost. I shall teche them ꝑ erre/brynge them in to thy wayes & they shall be turned to worshype the. Truly the prophete after his grete offence kept this sayde ordre. Sayut Poule also after his grete persecucyon of crystes chirche made clene & enspyred with ꝑ holy ghost taught openly to all people the ryght waye to come vnto heuen/made open to all wycked creatures the wayes of almyghty god. Cryste our sauyoure gyueth vs all warnynge so to do sayenge. **Si peccauerit in te frater tuus corripe eum.** If they neyghbour or broder offende ꝑ correcte hym charytably. Therfore let euerychone of vs aske of almyghty god a clene herte & ꝑ holy ghost to thentent we may teche wycked people the wayes of saluacyon/that they may ꝑ sooner tourne to hym by our doctrynt. But why make we no mencyon of the other

two gyftes or receyuynges of ỹ holy ghoſt/truly leſt we ſholde breke the due order of them reherſed. For the pro-phete aſketh thre dyuers gyftes of the holy ghooſt & re-herſeth the cauſes why one after an other/we haue ſpo-ken of the fyrſt named (ſpūs rectꝰ) whiche as we ſayde is gyuen to euery plone in the tyme of theyr baptyſme. Now ſhall we ſhewe of the other two & bothe by theym ſelfe. ¶ The ſecōde gyfte of the holy ghoſt called the ſpy-ryte of penaūce whiche maketh holy all true penytētes was ſet in the ſeconde place/the reaſon why folowethe now in this ſeconde parte. The abhomynable corrupcy-on of ſynne in many places of ſcrypture is compared to corrupte blode. It is ſayde vnto all ſynners. **Manus veſtre plene ſunt ſanguine.** your handes be repleate wt corrupte blode/to ſaye our werkes be ſynfull peraduenture the mooſt corrupcyon of blode is cauſed by carnall cōcupyſcence. Therfore ſaynt Poule ſayth. **Caro & ſanguis regnū dei nō poſſidebit.** Fleſhe and blode ſhall not haue the kyngdome of heuen in poſ-ſeſſyon/as moche to ſaye/they ỹ be corrupte by bodyly or fleſhely deſyre ſhall neuer come to heuen without a-mendement. ¶ Lyke as a langage ſpoken hath his be-gynnynge of the tonge and is comynly called the tonge as we ſaye our moders tonge. And comynly it is ſayd he ſpeketh in many tonges whiche can ſpeke many langa-ges. So lyke wyſe ſynne whiche is chefely cauſed of blo-de is called blode/& many ſynnes many blodes. For this cauſe in tholde lawe blode of beeſtes was ſhedde for clen-ſynge of ſynnes wherby almyghty god myght be the ra-ther pealed ayenſt ỹ fylthynes of ſynne/ſayt Poule ſayth **Oia in ſāguine mūdabātur & ſine ſanguine nō fit remiſſio.** All ſynnes were made clene by effu-

syon of blode / & wout it was no remyssyō / but doubtles
the effusyon of that blode of ꝑ owne strength and vertue
myght neuer purge synne / ꝑ blody corrupcyon coude not
be expulsed frō our soules by it / accordyge as saynt Paul
le sayth. Impossibile est sāguine hircoꝝ & tau
roꝝ auferri pctā. It is impossyble synnes to be done
awaye by the effusyon of gotes blode or bulles / notwtstan
dynge ꝑ shedynge of blode figured the effusyō of ꝑ moost
precyous blode of cryst Jhesu vpon a crosse plenteuously
for all synners / wherby satysfaccyon was made to god ꝑ
fader for ꝑ synnes of all people / whiche receyue ꝑ vertue
of this ꝑcyous blode by ꝑ sacramētes of crystes chyrche
& by it made ryghtwyse / ceasse a synful wretche cometh
to a preest sheweth al his synnes / shedeth out frō his brest
corrupt blode of synne i maner as ꝑ throte of a beest were
cut or a fylthy woūde laūced w̄ a laūce / afterwarde ꝑ sa
cramēt of penaūce is mynystred to hym by his ghostly fa
der wherwith by ꝑ vertue of crystes ꝑcyous blode, he is
made clene frō synne / & than veryly Justefyed / he came to
his ghostly fader as synfull ysone / but by the vertue of
this sacrament of penaūce he gooth awaye frō hym ryght
wyse / not by his owne ryghtwysnes / but by ꝑ ryghtwysl
nes of cryst Jhū / whiche ryghtwysly redemed vs w̄ his
precyous blode as saynt Johñ sayth in thapocalypse / &
saynt Poule sheweth. Et actus est nobis iusticia.
Therfore we synners haue gret cause to magnefy & prey
se ꝑ ryghtwysnes of Jhū cryst / wherby he maketh vs of
vnryghtwyse to be ryghtwyse & by ꝑ vertue of his ꝑcious
blode deliuered fro thabomynacyō of synne / for ꝑ whiche
cause ꝑ ꝓphete asked afore ꝑ spirite of penaūce ꝑ ꝑ blody
spottes of synne myght be done awaye by it to thentēt he
might shewe euerlastyngly ꝑ ryghtwisnes of god sayinge

Libera me de sanguinib⁹ deus deus salutis mee: et exultabit lingua mea justicia tuam.
Blyssed lorde delyuer me fro the corrupcyon of synne & my tonge shall Joye eternally thy ryghtwysnes ¶ The thyrde spyryte or gyfte of the holy ghost þ̄ he asked was the spyryte of cõfyrmacyon or makynge stedfast in vertue/whiche was gyuen to the apostles at þ̄ daye of pentecoste in the lykenes of fyery tonges. After the receyuynge of it they were so constaũt & stedfaste in the loue of god that excepte hy̅ they fered no man/they testefyed ouer all the name of Jhesu without drede/they kepte together the vnstedfaste people by theyr holy wordes shewynge ouer all the name of cryst Jhesu to the laude and prayse of almighty god. A meruaylous thynge that they beynge so rude neyther taught by Plato nor Aristotle or ony other philosopher but gete theyr lyuynge by fyshynge shulde so meruayloully dyspute & shewe the magnyfycence of Cryst before so wyse/so grete & prudent men of this worlde/in so moche they playnly conuynced and entreated them at theyr pleasure/but blyssed lorde thy wysdome gaue them that grace/thou gauest them fyery tõges/thou opened theyr lyppes whiche of thy goodnes made enkauntes to speke in laude of thy magnyfycence Thy prophete Jsaye at suche tyme as he durst not take vpon hym to speke thy holy wordes/sayd. ¶ Vir pollutus labiis ego sum et in medio populi polluta labia habentis ego habito. Blyssed lorde my lyppes be polluted & I am abydynge amonges the people whiche in lyke maner be vnclene. One of thyn aungelles came vnto hy̅ touched his mouth/made clene his lyppes/and forthwith he was made bery bolde and shes

wed hymselfe redy to do thy commaūdement in erpres
synge vnto ꝯ people thy lawe of trouth. Lykewyse our
poppheete prayeth that his lyppes may be made clene &
hymselfe stedfaste and constaunt in vertue by the grace
of the holy ghoost to thentent he myght worthely shewe
thy laudes he sayth. **Dñe labia mea aperies et os meum annunciabit laudem tuā.** Good lorde
open my lyppes make thē clene & my mouth shall shewe
ouer all thy prayse or laude. Let vs folowe this ꝓphete
Dauyd beseechynge almyghty god that fyrst he make vs
able and worthy to receyue the holy ghoost / graūte vs his
grace to lyue ryghtfully / also to admony the accordynge
as we be called in degre our neyghbours vnto penaūce
whereby our selfe may be made holy and delyuered clene
from synne to prayse and exalte the ryghtwysnes of god
and laste that we may haue the thyrde gyfte of the holy
ghoost whiche is to be made stedfaste and constaūte with
clene lyppes to shewe ouer all ꝯ laudes of almyghty god
¶ In this thyrde parte our ꝓphete sheweth / no thynge
so acceptable to god whiche he may gyue to hym in recō
pence of his synnes as is this that he hath spoken of nowe
before. The maner of Jewes was in ꝯ olde lawe whan
ony of them had broken the cōmaūdemēt of god for ma
kynge amendes to halowe a certayne parte of a beest or
elles the hole / after as ꝯ gretenes of the synne requyred
Moyses taught the vnlerned people by suche bodyly sa
creftyces / whiche was to them as a shadowe or fygure of
the true sacrefyce to come that was fyrste fygured by
thē. The slaynge of those byrdes beestes after Moyses
entent fygured the deth of our sauyour cryste Jhesu / ꝙ
euer he helped hymselfe to cause the people byleue it by
those tokens. For as the vnreasonable beest was slayne

for clenshynge of synnes/& the blode of it shedde vpō the awter/so cryste Jhesu the lambe vndefyled/moost innocent beest was put to dethe vpon a crosse & all his blode shedde for ȳ remyssyō of synners. The people of Jsraell synned & were worthy to dye for it/those bruyte beestes dyd none euyll & yet were put to deth for thaym endemēt of theyr synnes. Lyke wyse our sauyour cryst all though he was mooste innocēt: mooste pure: neuer offended i ony cōdycyon/notwtstādynge he suffred deth mooste pacyently for our offences. The sleynge of beestes ȳ was vsed in tholde lawe for theyr sacrefyce dyde not please god very well of themselfe/as he shewed in an other place in maner reprouynge thē/sayenge. Qunqd māducabo carnes taurorū aut sanguinē hircor potabo. Shall I ete ȳ flesshe of bulles or dryke ȳ blode of gotes as who sayth it is not my pleasure so to do. Yf almyghty god myght be peased or caused to shewe mercy by none other remedy but by thoblacyon of brute beestes/poore men were than in myserable cōdycyon ȳ wanted power to make suche oblacyon/yt they myght not be otherwyse forgyuen but so dye in theyr synne/but almyghty god hath ordeyned more euen lawes whiche be comyn bothe to poore & ryche/he desyreth none other sacrefyce but suche as ȳ poore may do as soone as ȳ ryche/& peraduēture more soone/for almyghty god taketh more hede to ȳ good entent of ȳ mynde than to ȳ gretnes or valure of ȳ gyfte/whiche thynge is shewed in ȳ gospell of Marke/where is expressed ȳ whan Jhū perceyued & beheldē the ryche folkes offre many grete gyftes in to ȳ tresourhous amōge all he espyed a poore wydowe whiche gaue onely .ij. mytes & sayd ȳ poore womā offred moost of all not regardynge ȳ gretnes of the gyfte/but onely as we

sayde ꝑ good mynde & entent of ꝑ doer/wherby we may wel perceyue ꝑ syth thacceptable sacrefice to god depẽdeth not by ꝑ valure of ꝑ gyfte but by ꝑ good mynde & entẽt of ꝑ doer/also ꝑ he is not well pleased wt suche maner sacrefyce of tholde lawe all thought it were done by a. M. beestes/therfore our pphete sayth. **Quia si voluisses sacrificiũ dedisse vtiq; holocaustis nõ delecta beris.** Sacrificiũ was called a parte of the beest offred & holocaustũ the hole oblacyon of it/syth ꝑ hole was not delectable to god in sacrefyce ꝑ parte was moche lesse acceptable. Our pphete here remẽbreth an other maner sacrefyce whiche is most acceptable to god/& it is named ꝑ very penaūce of mānes soule. A question may be asked what offence sõmytted ꝑ vnreasonable beest ꝑ his blode sholde be shedde/what offended ꝑ bull gote or lambe to suffre deth/truly no thyng/therfore no Just cause or reason can be shewed why they sholde dye. But the synfull creature whiche so greuously hath displeased god his maker folowynge his owne sensuall & vnlawfull volupty ayenst ꝑ wyll of our lord of very ryght ought to suffre as moche displeasure & payne as he had pleasure before in the sensuall & vnryght wyse appetyt of his body. Than shall he make a due and Juste recompẽce for his synnes That penytent spyryte is the sacrefyce wherby almyghty god is chefely praised and moued to shewe mercy. It folowyth. **Sacrificium deo spiritus contribulatus.** The sorowfull and penytent soule is chefe sacrefyce to god for purgynge of synnes. Our sauyour cryste Jhesu shewed in the gospell of Luke. Two men entred into the temple to praye/one of them a pharyse/the other a publycane. Amonge ꝑ Jewes pharysees shewed

outwarde in theyr lyuynge a more holy lyfe & conuersacyon than other dyde/they exercysed holy werkes in ỹ syghte of people/the publycanes cõtrary wyse gaue hed occupyed themselfe in worldly & couetous besynes With all maner vyces. As they were prayenge in the tẽple fyrste the pharyse lauded god of his holy cõuersacõ/prayed hymselfe/remẽbrynge his meryes in maner to the dyspayse of all other thought none able to be compared to hys sayd. I am ferre vnlyke to other i my lyuynge ỹ cõmytte theske & auoutry as dooth this publycane. I fast twyse in ỹ weke & ableyne from all other vyces I gyue thytes of al my goodes. Thus proudly ỹ pharyse boosted & prayed hymselfe in his vertue. The publycane cõtrary wyse callynge to mynde ỹ multytude of his synnes & meekely remembrynge ỹ holynes of the tẽple ỹ he was in bothe for fere & reuerence stode afer/ashamed in hymselfe for ỹ fylthynes of his synnes durst not lyft vp his eyen to heuen but With a grete inwarde sorowe knocked vpõ his breste knowlegged hymselfe a greuous synner humbly alkynge the mercy of god & sayd. **Deus propitius esto michi peccatori.** Wylde lorde be mercyfull to me a synner/ỹ penaũce & cõtrycyon of his herte was so grete wherby he gaue so acceptable sacrefyce to almyghty god that by it he was clene forgyuen & ỹ pharyse reiecte. Take hede how acceptable sacrefyce to almyghty god is a sorowfull & cõtryte herte for synne Was not Achab somtyme kynge of Israell recõcyled and forgyuen by suche maner sacrefyce after his gret & innumerable offẽces. It is wryten that he lyued moost wyckedly brekynge the cõmaũdemẽt of god more than all kynges of Israell before hym/he dyde sacrefyce vnto the false god Baall & fauoured the preestes of his lawe

chaſted alwaye & deſpyſed the prophetes of god/notwith
ſtādynge oure mercyfull lorde of his goodnes wolde chaſ
ſyſe hym by ſhewynge many wonders & ſtraūge tokēs
Fyrſte cauſed that no reyne fell on ꝑ erth by the ſpace of
thre yeres & thre monethes/to thentent Achab ꝑ kynge
ſholde knowe almyghty god was dyſcontent with hym
Alſo an other tyme in the ſyght of all the people he gaue
ſo grete vertue to his ꝓphete Helye that at his deſyre &
callynge fyre came downe from heuen whiche cōſumed
and vtterly toke awaye theyr ꝓfered ſacrefyce. Ferther
more after the longe contynuaūce without reyne/whan
Achab myſtruſted by the ꝓpeycyon of the ſayd ꝓphete
Helye water came downe frō heuen plēteouſly. What
creature wolde not amende hymſelfe by theſe wonder-
full tokens/but Achab was neuer the better/contynued
ſtyll in his malyce/notwithſtandynge oure lorde god of
his gentylnes ꝓcured hȳ agayn by other meanes/whan
Benadab kynge of Aſſyrye came to ſubdue Achab with
a grete hooſt of people/almyghty god wolde not ſuffre
hym to be betrayed of his aduerſary/but ꝓmyſed he
ſholde haue the victory. In other tyme ꝑ yere after whā
ꝑ ſame Benadab had recouered his ſtrength came vpon
hym a freſhe in batayle wherof almyghty god gaue hȳ
monycyon by his ꝓphete & ꝓmyſed he ſholde haue ꝑ
victory. Ferthermore whan he wolde not amēde hȳſelfe
but rather was worſe & worſe in ſo moche he cauſed the
ryghtwyſe man Naboth to be ſlayne & by gyle gate his
vyneyarde. Than almyghty god thꝛette hym ſayenge.

**Se deneſſurū omnē poſteritatē ipſius & in-
terfecturū de achab mingētem ad parietem.**

He ſholde put downe all his poſteryte and ſlee all that
came of hym not leue ſcante a dogge. Achab herynge

this was anone compuncte & sorowed his myspuynge/ he cutte and rente his clothes/wente in hayre & ashe his body/fasted/laye nyghtly in sacke clothe/and sheide dow vne his heed. Our blyssed lorde seynge his greate penaunce and mekenes was moued with pyte sayd vnto his prophete Helye. Nonne vidisti humiliatum achab coram me: et quia humiliatus est mei causa: non inducam malum in diebus eius. Seest thou not the mekenes of Achab/perceyuest thou not how he hath meked hymselfe before me/and bycause of his so doynge for my cause. I wyll not shewe vengeaunce in his dayes. O mercyfull lorde why tyde thou so/why dyde thou refrayne from Ire/why shewed thou not vengeaunce vpon that moost vngentyll creature: Truly for in hym was a sorowfull and a contryte soule whiche is the cheke sacrefyce/wherby thou arte caused to shewe mercy. Sacrificiū deo spiritus contribulatus/cor contritum et humiliatum deus non despicies. The sorowfull and penytent soule is cheke sacrefyce to god/and blyssed lorde thou shalte not despyse a contryte herte/who so euer ordereth hymselfe on this maner that by his inwarde sorowe may haue a contryte herte/he is able and mete vnto the hygh buyldynge in the heuenly cyte whose walles be not yet fynysshed. A grete nombre of stones is wantynge wherwith they sholde be perfourmed and accomplysshed/for the ruyne of aungelles whiche fell downe frome that Cyte must be repayred and renewed by takynge vp of men and women lyke as by quycke stones. As for le in maner whan stones be assumpte for the reedyfynge of cytees or toures with other. But it is accordynge that in

to suche a noble buyldynge no stone be taken vp/but yt that it be prepayred as it sholde be and made mete before. For in that heuenly palays may noo stone be pullysshed shapen or made square. It must be made tyrte and perfyte here in erthe before leest at the lyftynge vp thyder it be not able there to abyde and so casse downe in to the depe dungeon of helle. The heuenly artyficer bleth many and dyuers maners in shapynge or squarynge of stones mete for those walles. Peraventure some be harde and them he muste entreate hardely. Ye shewed before of Achab/ now shall ye here of Manasses whyche was a kynge of Israhell/ folowed moche Achab in his lyuynge. This Manasses ordeyned and set an ydoll with hym the holy place of the temple/ he sette vp awters of Baal/ bled wytches/ charmes/ and dyuers other dysymulacyons/ wherwith almyghty god was very moche displeased/ and gaue hym warnynge by his prophetes for to amende hymselfe. But he of pryde and obstynacy set but lytell by theyr thretenynges/ after the maner of a wycked persone whan he is ouerthrowen in synne he despysed them. Almyghty god seynge Manasses wolde not be made me ete/ neyther wolde not be entreated by fayre and easse meanes (as his desyre was) bled a more sharpe waye to hym. Caused the Babylones with grete power for to make batayle and haue the victorye/ that done they ledde hym fasste bounde in chaynes of yren in to Babylone/ and ther was set in pryson/ and at the last remembred his vnkyndnes done ayenst almyghty god wherfore he wepte and sorowed sore/ mekely askynge forgyuenesse. Our mercyfull lorde of his grete goodnes anone herde graciously his petycyon. Thus at the last all be it/ it was very harde to bryge hy to passe/ he was

made a mete lyuely stone vnto ꝑ heuenly buyldynge by very cõtrycyõ. Mary magdaleyne was moche more easely brought to frame than he/whiche by no threteynges or sharpe punysshemẽtes but onely for very loue of our sauyour Cryst was drawen vnto contrycyon. ¶Thus as we haue reherced almyghty god the hygharcytecte vseth many dyuers meanes to shape square his stones here in the erth/in his chirche mylytaūt/he of his goodnes wolde euery man & woman sholde be quycke stones made redy for that heuenly buyldynge/his wyll is euery creature to be saued as saynt Poule sayth. ¶Therfore our ꝓphete Dauyd whiche was so habundauntly hote with the fyre of charyte/for fyre is nedefull to sacrefyce/desyred not onely this acceptable sacrefyce of a cõtrite soule for hymselfe/ but also for the helth of all other/he sought not onely his owne profyte/but also the profyte of his neyghbour & thonour of god/wherfore he sayde.

Benigne fac domine in bona voluntate tua syon: vt edificentur muri ierusalem.

¶Hytherto what so euer the ꝓphete hath done was for one of these causes/eyther it longed to his owne soules helth/to the profyte of his neyghbour/or to the laude of god. Fyrst for his neyghbour i his prayer he desyred spiritū rectū/for hymselfe spiritū sanctū/& for ꝑ honoure of god spiritū ꝓncipalē. Also his desyre was to be endued with the holy ghoost bycause he myght teche other that erre the ryght waye to heuen/whiche cõcerneth his neyghbour/for hymselfe he asked to be clene delyuered frõ the corrupte blodes of synne/and last for almyghty god his petycyon was euer to laude and prayse hym. Fether more he studyed besely to gyue vnto almyghty god ꝑ las

crefyce of a fowfull fpyryte and cõtryte herte for hym
felfe/he defyred ꝑ fame to be perfourmed in other for to
fynyfhe the walles of heuenly Jherufalem/ꝑ is for his
neyghbour. And now laft he fhewth all that to be done
in ꝑ laude and prayfe of almyghty god/fpekynge vnto
hym thus. ¶ Tunc acceptabis facrificiũ iuſticie
oblationes et holocauſta tunc imponent ſup
altare tuũ vitulos. Lyke as he myght faye/whan
that heuenly cyte of the chyrche triumphaũt is buylded
& perfytely fynyſhed/than blyſſed lorde fhall be all hole
laude and prayfe to the of all thy cytezyns. ¶ What ſoo
euer facrefyce was done in the olde lawe ſygnefyed the
maner of facrefyce in the newe lawe of grace. The facre
fyce done in this newe lawe betokened the very trouth
in the eternall lawe of very Joye and glory. Amonge ꝑ
Jewes in tholde lawe were certayne oblacyons and fa-
crefyces wyche be nowbiterly forbone they be no more
pleafynge to almyghty god. There be alſo in this newe
lawe certayne facrefyces and oblacyons as we haue fhe-
wed but they fhall not euer endure. For in heuẽ may be
no foule troubled neyther cõtrycyon of herte. As fayne
Johñ fayth in the apocalypfe. ¶ Alſo we can not be fo
clene & pure in this lyf to make oblacyõ as we fholde be
All oure lyfe here we be fprencled with the duſte of fynne
for all be fynners/yf we faye cõtrary no trouth is in vs
But at our comynge and trãſlacyon in to heuenly Jhe-
rufalem we fhall be made fo conſtaunt and ſtedfaſte by
grace that neuer after we fhall fynne deedly nor venyally
Therfore our prophete fayth. ¶ Tũc acceptabis ſa-
crificiũ iuſticie oblationes & holocauſta tunc
imponent ſuper altare tuum vitulos. Blyſſed

lorde than thou shalte accepte our sacrefyce of ryghtwys nes/at ꝑ tyme our oblacyons & sacrefyces shall be plea sant vnto the/for why they shall be clene and pure with out spotte of synne. Than shall all thy welbeloued peo ple make acceptable sacrefyce not of fleshely or golden calues as was in the olde lawe/but of euerlastynge prayn synges and laudes/as the prophete Osee remembyeth/ we shall without ende gyue thankynges immortall vn to the in eternall glory/where vnto thou bryngе vs by the merytes of thy sone Jhesu cryst that suffred passyon for all synners vpon a crosse. Amen.

HOr as moche as this psalme is lōger thā we may at this season conuenyently allege of expowne. Therfore we shall this daye declare to you one parte of it & reserue ꝑ other vnto sondaye nexte comynge. This parte that we shall expowne this daye is deuyded in to thre. Fyrst the prophete maketh his petycyon and desyr eth mekely to be herde of almyghty god. Secondly he shewyth openly his owne wyrchednes. And lastly he re membyreth hymselfe what he may do and how moche to obteyne mercy and grace/whiche thyng memoryes now as in the persone of vs all shall create & speke of. And ye shall dylygently gyue audyence & here it in mynde.

Mercyfull fader of heuen/thyn onely be
goten sone Jhesu cryst our blyssed lorde
whiche thou sente downe from heuen in
to this worlde/to thentent he shold teche
and instruete wretched synners the way
of trouth. Amonges all he taught vs ꝑ
prayer is fyrst necessary to euery creature/and pmysed
yt we instauntly aske ony thynge lowfull and necessary
for vs/it sholde be graunted by our prayer. These be his
wordes. Petite et accipietis/querite et inue-
nietis/pulsate et apparietur vobis. Aske and
ye shall haue/seke and ye shall fynde/knocke & the gate
shall be opened to you. O my lorde ihus thyn onely sone
promysed/also we doubte not/we knowe ryghte well
his promyse is true/Why? for he is bothe true and also
yt selfe trouth. Besyde this he is soo entyerly beloued of
the/for thou sayd of hym. Hic est filius me⁹ dile-
ctus in quo michi bene complacui. This is my
welbeloued sone in whome I haue moche pleasure/ꝑ
gaue in commaundement whiche folowyth sayenge.
Ipsum audite. Gyue hede vnto his doctryne/gy-
ue audyence vnto hym. O my lorde god my maker/bys
cause that he made vs this good and true promyse I ha
ue very fyrme confydence and truste boldely for to aske
thyn infynyte mercy. For syth ꝑ he is thyn onely sone
moost derely beloued and sente downe of thy charyte in
to this worlde for to teche that sholde be moost profyta
ble for vs to do/also he knewe well what thynge was ne
cessary & conuenyent & what was not for vs. Wyth owt
it was impossyble for hym to begyle or saye ony thynge
but trouth. How and why shall I fere/for what cause

shall I not truste ỹ thy goodnes shall here me what soe
uer I aske necessary for me in my prayer/for yf thy sone
myght haue ben begyled for lacke of wysdome/or had
ben euyll wylled I wolde haue dereyued vs/thā peraue
ture we myght haue some mystrust/but in hym was all
wysdome & puydēce/he is ỹ profoūdyte of thyn inenar
rable wysdome/so ỹ he knewe what was profytable for
vs & what was acceptable to ỹ. He was alway wylyng
& studyous to gyue vs instruccyō & lernyng/he dyed for
our sakes/whiche is the greteste token of good wyll that
may be. ℚ Maiorem.n.charitatē nemo habet q̄
vt aiam suā qs ponat p amicis suis. The gre
teste charyte & loue ỹ may be shewed is ouer frende wyl
yngly to suffre deth for an other/he of his owen good wyll
was nayled vpon a crosse/& so for our offences suffred ỹ
mooste shamefull deth/whereby we may knowe veryly
that he was alwaye benyuolent & wyllynge to do for vs
Therfore wout doubte syth that he taught vs on this
wyse/we shall be herde yf we praye to the. But peraue
ture our synnes & wyckednes ỹ we haue done shall with
stāde & turne away thy mercyfull face frō vs. O blyssed
lord of a trouth we oft haue offēded & greuously trespa
sed ayenst thy cōmaūdemētes/but agayne it is trouth ỹ
thy welbeloued sone taught not onely them whiche be
vyght wyse to praye/but also synners. For vnto whome
lōgeth these wordes. ℚ Dimitte nobis debita nr̄a.
Good lorde forgyue our synnes but vnto synners. Trus
it is he taught both good & euyll to praye. Therfore thou
mayst take thy pleasure/it is at thy choyse whether thy
goodnes wyll punysshe & vtterly caste away synners for
theyr offēces & trespasses/or elles here theyr prayers & pe

tycyon for ꝑ trustyce of thy lone/whiche ympfed them
to be herde and obteyne theyr askynge. It is ipsell force
to the/it skylles ꝑ no thynge/it is no poyse of thy charge
whether we be saued or dampned/thou madest vs of
nough/and mayst dele with vs as it pleaseth the/but
notwithstādynge ꝑ promyse of thy lone is gretly to be
taken hede of/why? for it longeth bothe to thyn honour
and also to his/and in no wyse may be defyled or cōtra-
ryed without grete ꝓfusyon and rebuke vnto them that
loueth the. I therfore made bolde and stōge in hope to
obteyne my petycyon am comen vnto thy goodnes mas-
kynge my prayer to thentēt thou wylte effectually here
me/sayenge. Domine exaudi oracionem meā
Lorde here my prayer effectually. Thou mayst here my
prayer and petycyon by the wynge of thyn aungelles/&
yf thy goodnes wyll do so moche for me/I shall be cons-
tent/I shall be well at ease/notwithstandynge I desyre
ane alke more of the. The truely voyce or the voyce spo-
ken by the mouth of ꝑ persone that is so greued or dysea
sed moueth moche more effectualy ꝑ herer than it shold
be tolde by ony other mā. Thyn holy doctour sayut Jhe
rome sayth thus. The effecte of the worde spoken by a
mānes owne mouth hath a mervaylous preuy and hyd
efficacy or strength/so mervaylous that I can not tell
what it sholde be called/whiche he proued by the wor-
des of Eschynes a certayn oratour (that was exyled and
caused to flee vnto ꝑ rodes by his aduersary called Do-
mesthenes an oratour also/& there redde an oracyō vnto
his scollers made by ꝑ sayde Domesthenes his aduersa-
ry/they also praysynge ꝑ same oracyon gretely by his re-
dyge/he toke vp a grete syghynge & sayd/what yf ye had
herde this my cruell enemy Domesthenes spoken these

wordes hymselfe/as who sayth/a mannes entēt or mynde spoken by his owne mouth mouyth more ꝑfytly than it were shewed & spoken by any other. In other example. In any season whan it is shewed to vs of the beggers or poore folkes ꝑ be payned & greued with hunger & colde lyenge in ꝑ stretes of cytees or good townes full of lordes we here it whā it is tolde & somwhat be moued inwardly w̄ pyte & mercy/but yf we wyll gyue hede & here our owne selfe ꝑ waylynges/cryenges/& lamētable noyses ꝑ they make/we shold be moche more stered to shewe our pyte & mercy on them/for no mā elles can shewe ꝑ grefe of ꝑ seke or sore persone so well & with so effectuall maner as he hymselfe. Than sych ꝑ mysserable cryenge & waylynge of those ꝑ suffre bodyly payues & wretchednesse may so moche moue the hertes of mortall creatures I doubte not good lorde but ꝑ whiche arte all mercyfull must nedes be enclyned to execute thy mercy/& thy pytefull crye & peticyon may come vnto thyn eres vnto thy ꝓsence. Therfore I Joyne this to my peticyō. Et clamor meꝰ ad te veniat. Good lord here my prayer & peticyon & graūt ꝑ the inwarde entēt of my prayer may come to thy mercyfull ꝓsence. But besyde this yf ꝑ wylte vouchesaue to do so moch as loke to me warde w̄ ꝑ eyen of thy grace & mercy thā shall I trust more & more to obteyne myn askynge. For yf ꝑ bothe wylte vnderstande & knowe my wretchednes & mekely take vp my mysserable callynge & cryenge to the/& also beholde the pytefull state ꝑ I stāde in w̄ thy grace & mercy/I fere no thynge but I know well ꝑ shalt shewe thy mercyfull helpe vpō me/who cā be so harde herted whā he seeth a poore creature & hereth his pytefull & lamētable weppynge & waylynge/& also beholdeth ꝑ corrupte mater ren tolwe ſeō

his foes/to passe by & wyll not shewe mercy vpō ỳ soze
ỳ sede creature. Our lozd Jhū cryst thy sone shewed ỳ a
certayne man came dowine frō Jherusalē in to Jerico &
fell amonge theues whiche both robbed & woūded hym
with many soze woūdes/& so left hym halfe quycke halfe
deed/a certayne samaritane comynge besyde moued to
shewe pyte came nygh vnto hym & dyde bynde vp his
woūdes. We be in lyke cōdycyon/truly our soule whiche
hath an heuenly begynnynge came dowine frō Jherusa-
lem frō heuen in to this wzetched body boūde & subgecte
to all mutabylyte synnefyed by Jerico fell here amōge
wycked thyues/the deuylles they robbed & spoyled it frō
ỳ garmentes of grace/& woūded it with many greuous
& dyuers woūdes of synnes/so leuynge it halfe quycke
halfe deed toke away ỳ lyfe of grace & lefte it onely in ỳ
lyfe of nature/therfoze blyssed lozd be ỳ to vs as a sama-
rytane/beholde/drawe nygh/& exercyse thy mercyfull
dede on vs wzetched synners/foz ỳ is ỳ desyze & petycyō
whiche we aske of ỳ. Ne auertas faciē tuā a me.
Tourne not the face of thy mercy & grace awaye fro me
But foz all this good lozd I fere ỳ after ỳ hast ben merc-
full to me onsles I shal fall agayne amōge those theues
ỳ deuylles by myn owne neclygēce/they shall spoyle me
agayne/thā shall I be ferre in wozse condycyō thā I was
befoze/thyn onely sone shewed & taught ỳ whan a wyc-
ked & vncleane spyryte is ones drawē out frō a mā/he ne
uer resteth but walketh about by places ỳ be dzye with-
out moysture ỳ is to saye by ỳ herres of those ỹsones whi
che be dzye & wout moysture of worldly & temporyll plea
sures & whā he cā there fynde no rest/anone returneth to
ỳ place whyche he came fro/& bycause he sholde be moze
strōge bryngeth. vij. other spyrytes wt hym moze wycked
thā he/whā they all be entred there than ỳ mā is ferre in-

worse ydycyon than he was before. So blyssed lord it is
with vs/we be beite with in lyke maner/yf these theues
these wycked spirites be at ony tyme by thy grace drawē
away frō vs/wīn a whyle after they come agayne/they
brynge more wt̄ them/they also come wt̄ grete strength to
fyght ayenst our wretched & weyke soules. Alas good
lorde what shall we do without thou helpe vs/how shall
we resyst & withstāde so grete & stroge multitude/for yf
they ouercome vs we be in worse ydycyon than euer we
were before/bycause why/we shall be made more febles
to wtstāde thē/& also our woūdes our syckes beynge renewed shall be moche more greuous/and last thy goodnes
whiche agayne we haue offended by our vnkyndnes shal
be ȳ lenger alyenate & turned awaye frō vs ȳ puncture
whā we haue nede to call for helpe ȳ shalte not here vs
bycause of our greuous offences/therfore I as in ȳ persone of vs all adde to my petycyō. In quocūq; die
tribulor inclina ad me aurē tuā. What so euer
good lorde I shall be troubled with these theues these deuylles. I be seche ȳ enclyne thyn eere vnto me/gyue me
grace to withstande them. But yet moost good & mercyfull lorde I fere myselfe I stande in drede. I rede ȳ a certayne woman of canane came ferre frō her natural cōtre
to pray vnto thy sone for ȳ helth of her doughter/sayinge
to hȳ these wordes. Miserere mei dñe fili dauid
filia mea male a demonio vexat. Lord the sone
of dauyd haue mercy on me/my doughte is sore troubled
& vexed of a deuyll. First I cōsyder ȳ labour ȳ this woman
toke in her grete & ferre iourney. I cōsyder her stedfastnes her stronge mynde bycause she came out of her owne
cōtre I cōsyder ȳ piteful cause she came for as a very moder to seke & aske helpe for her doughter. I cōsyder ȳ sore

and grete vexacyon of her doughter troubled ꝛ vexed of a deuyll. I cõsyder her sayth for why she called hȳ lorde ꝛ the sone of Dauyd. I cõsyder her modesty weppynge ꝛ waylynge/for euer she cryed ꝛ folowed thy sone Jhesu for helpe/she wolde not stynte/and he gaue her none answere. O woman in what case were ẏ in than/how was thy mynde whan thou beheldest ꝛ sawe that blyssed lorde turne awaye his face frō the/whiche euer all before was called so meke and mercyfull/it was no meruayle whan she perceyued that though she wepedꝫ cryed vpon hym more ꝛ more lyke a woman/in so moche the dysciples of thy sone Jesu were moued ꝛ in maner constrayned to call on hȳ to shewe hys mercy at her petycyō/but he answered them whan they made intercessyon for her ẏ he was not sent downe in to this worlde but for the saluacyō of the hous of Israell. O womā whan thou herde tell and knewe that neyther thyselfe neyther thy doughter were of ẏ nombre that he sholde saue ꝛ make hole/why dyde thou not than go thy way/why dyed thou not for sorowe But for all that thy sone Jhesu wolde neyther make answere neyther loke vpō her/neyther also haue pyte whā that his dysciples made intercessyon for her/yet she fell downe vnto his fete grouelynge and prostrate vpon the erth cryenge. Domine adiuua me. Lorde helpe me/notwithstandynge this blyssed lorde thy sone Jhesu whiche to all other had ben meruayllously benefyciall ꝛ for a surety is the very fontayne of mercy ꝛ pyte vsed vnto her this sharpe ꝛ bytter worde called her a dogge/lyke as in hym had ben all cruelte and no pyte nor mercy he sayd. Non est bonū sumere panē filiorū et mittere canibus ad manducandum. It is not good to take the brede of chyldren and gyue it dogges to

ete. O good lorde thou knowest all thynges/thou knowest what his ꝓfytable to euery creature/thou knowest that a weyke and feble persone sholde be more easely entreated and delte with than a stronge and myghty. Thy sone dyde ꝓue this stronge and faythfull woman for our doctrine/that we by her fayth and pacyence sholde nat dyspayre all though we be not herde as soone as we call. And at the laste whan he had ꝓued her so longe & she meekely knowleged herselfe no better thā a dogge vnworthy to haue brede/neuertheles as a whelpe desyred to gader vp crūmes that fall vnder the bordes of lordes or grete estates/he opened the dores of his mercy & pyte & graunted all her askynge and sayd. **O mulier magna est fides tua fiat tibi sicut vis.** O woman grete is thy fayth be it to the as thou wylte. But I blysſed lorde am weyke & fereſull/I beſeche the ꝓlōge not in ſuche maner my petycyō/let me not tary ſo longe dyffertre not my hope & truſt as thou dyd the woman of chanane/but here me ſhortly. **In quacūq; die inuocauero te velociter exaudi me.** Whan ſoeuer good lorde I call to the for helpe here me/graūt ſhortly my petycyon. We haue ſpoke hytherto of our petycyō Now we ſhall ſhewe our wretchednes wherby the goodnes of almyghty god may be moued to be mercyfull and graūt our petycyō. The lyfe of mā is here but for a whyle ſhortly it ſhall perysſhe & be at an ende/no ſpace/no boyde tyme no leyſer can be had but alway it drawyth to an ende/it can not be at a poynt/it is neuer at reſt/truly one mynute of an houre/whether we ete or drynke/wake or ſlepe laugh or wepe/euer our lyfe here drawyth to an ende. Where be now ye kynges & princes ye ſomtyme regned ouer all the worlde/whole glory & tryumphe lyeth lyke

vp about the erth. Where is now the innumerable com-
pany & puyssaūce of Xerses & Cesar/where are the grete
victoryes of Alexāder and Pompey/where is now the
grete ryches of Cresus & Crassus. But what shall we
say of them whiche someyme were kynges & gouernours
of this realme/where be they now whiche we haue kno-
wen and seen in our dayes in so grete welthe and glory/
ỹ it was thought of many they sholde neuer haue dyed
neuer to haue ben out of mynde/they had all they⁹ plea
sures at ỹ full bothe of delycyous and good welfare/of
hawkynge/huntynge/also goodly horses goodly cours
sers/grey houndes and houndes for they⁹ dysportes/they⁹
palayses well and rychely be seen/stronge holdes & tow-
nes without nombre/they had grete plente of golde and
syluer/many seruauntes goodly apparayle for themselfe
and for they⁹ lodgynges/they had the power of ỹ lawe
to ꝑcyue/to punysshe/to exalte & set forthwarde they⁹
frendes and louers/to put downe and make lowe they⁹
enemyes/& also to punysshe by temporall deth rebelles
and traytours. Euery man helde with them/all were at
they⁹ commaūdement/euery man was vnto them obe-
dyēt/fered them/lauded also & prayed them/& ouer all
shewed they⁹ grete renowme and fame. But where be
they now/be they not gone and walked lyke vnto smoke
of whome it is wryten in an other place. **Mor vt ho**
norificati fuerint et exaltati deficientes quē
admodū fum⁹ deficiēt. Whan they were in they⁹
moost prosperyte and fame/anone they fayled and came
to nought euen as smoke dooth. Saynt James ꝑaceth
the vanyte of this lyfe to the vapoure and sayth it shall
perysshe and weder awaye as a floure in the hey season
Therfore sych ỹ the tyme of our lyfe drawyth fast vnto

an ende/yf we be not herde shortly and soone of almyghty god whan we call for helpe/deth shall come vpon vs or euer we can be socoured. For this cause blyssed lorde haue in mynde the shortnes of our lyfe here/& as soone as we call to the gyue audyence vnto vs all. Of a trouth all we may saye that folowyth. Q uia defecerũt sicut fumus dies mei. Good lorde here shorthe my petycyon whã soeuer I call vnto the/for my dayes my tyme in this lyfe gooth away lyke smoke/yͤ lenger I lyue the more feble I am. Peraduenture they that be myghty and noble men wyll at some season be as dylygent as they can/and so dylygẽt that by theyr importune & ofte callynge vpon suche as they haue ado with/they may yͤ sooner be spedde in theyr cause/whiche dayly we perceyue and se by them that folowe the kynges courte or the prynces with other for grete and necessary maters. For the more dylygent that a man be in gyuynge attendaũce to call vpon his cause/the sooner shall he haue his entent/& yf he be not alwaye present & at hande of hym to whome his mater is cõmytted callynge besyly for the spede of the same/it shall be lenger or he haue his desyre ¶ In the gospell of Luke is spoken & tolde of a certayne Juge that neyther dredde god nor man/vnto whome came a certayne wydowe besechynge that she myghte haue ryght and equyte of the wronge done by hyr aduersary/he refused and wolde not graunte her Justyce of a longe season. And at the last seynge yͤ this womã wolde not leue but euer callynge on hym/he remembred hymselfe & sayd. All though I neyther fere god nor man/yet for as moche as this womã wyll not cease to call on me I shall venge her quarell/I shall se she shall haue ryght. Take hede what the importune and neuer ceasynge las

powre in a grete & necessary cause doeth profyte & auayle
It is wryten. ☞ Labor improbus omnia vincit.
Incessaunt labours by the mayes of intercessyon ouer-
meth all thynges. Good mercyfull lorde thou desyrest to
haue vs importune in our prayers/& all though of thyn
owne nature thou can not be but mekke/ notwithstan-
dynge by our besy and importune prayers thou arte no
che more mekke. But for all this I lacke strength in my
soule the swetenes of deuocyon is taken awaye fro me
that anone I am made wery whan I begyn to praye/
why? for ỳ stronge partes of it/that is to saye vnderstan
dynge wyll and reason whiche muste be vnto the soule as
bones and synewes to socour it be so vtterly wedred and
dryed vp/that no maner of moysture of deuocyon is in
them euen as they were tolled at ỳ fyre/therfore as one
lackynge ỳ quycke humure of deuocyon. I can not lon-
ge contynue in prayer. Et ossa mea sicut cremium
aruerunt. For my bones that is to saye ỳ stronge par-
tes of my soule be dryed alwaye lyke vnto the dyalle or
scrappes of talowe after it is clarefyed by the fyre. I re-
membre that is wryten in an other place of the fatnes &
moysture of deuocyon. Sicut adipe & pinguedine
repleat anima mea. Graunte me good lorde my soule to
be replete with the fatnes of charyte and also that ỳ out-
warde partes of my body may be fulfylled with good
werkes. But alas woo is me now/the fyre of vnlawfull
concupyscence hath wasted & taken awaye fro me all ỳ
fatnes/all ỳ swetnes of prayer/& made my soule dyze
& barde fro all moysture of deuocyon. For as ỳ grene
grasse or corne ỳ now flourysheth yf it be not refresshed
at some tyme with a dewe or reyne/anone it is smytten
with the hete of the sonne and wexeth dyze euen as hey.

biij. psal. co. j.

So my soule is dryed vp by the hete of vnlawfull desyre and all the swetenes of deuocyon is clene expulsed fro it that not onely the stronge partes of my soule vnderstandynge & reason be made dyre & dull/but also I myselfe in euery parte. **Percussus sū vt fenū.** Am smyten with the hete of temptacyon and wydred as hey. But I am lerne in worse cōdycyon than is wedred grasse or hey For all though the grene grasse be dryed vp by ỹ hete of the sonne/yet it hath somwhat wherby it may be refreshed as longe as ỹ rote is fast in the grounde/by drawynge vp moysture out of ỹ erth fro ỹ rote in to euery other parte/& as we se oftētymes whan the grene grasse hath chaūged the colour after ỹ erth be brent/chyned & chypped by ỹ hete of the sonne/as soone as it is watred with a shoure of reyne/wythin ỹ space of one nyght it begynneth to quycken agayne & renewe the owne colour. But no thynge can be founde wherof the soule may drawe vp & receyue ony moystnes ony sauour or ony swetnes of deuocyon/yf it sholde come fro ony place it must be had from ỹ herte. As our sauyour sayth. **Bonus homo de bono thesauro cordis sui profert bonum.** Euery good persone bryngeth forth fro his herte all goodnes no thynge but good. truly the humure of good deuocyon must come from ỹ herte to thentent all ỹ hote soule may be watred may be refreshed & stered to prayer by it Blyssed lord how shall I do/for my herte is vtterly voyd & lacketh this humure good deuocyō/wherby not onely my soule smytē w the hete of vnlawfull & wordly cōcupyscence is dryed & wedred away/but also. **Fetuit cor meū.** My herte is in lyke maner/& not wout a cause. For how may this be ỹ an herbe haue ony no moystnes may longe cōtinue grene/shall it not shortly wexe dry

and wexeth aweye. Also euery thynge ꝑ hath lyf yf it be not refresshed ofte w̄ some nourysshynge must nedes be feble & weder awaye/it shall dye & come to nought. The soule ī lyke maner is nourysshed w̄ a certayne mete & yf it refuse & wyll not take ꝑ fode/nedes must it waxe dye & lacke good deuocyon. The mete accordyge for ꝑ soule is ꝑ worde of god/as it is wryten. Q̄ ī solo pane viuit homo sed de oīi verbo quod ꝓcedit de ore dei. Man hath a body & soule/& as the body is refresshed w̄ materyall brede/so the soule is nourysshed w̄ spyrytuall fode whiche is the worde of god/this spirituall brede ꝑ worde of god maketh the soule to be full of Juse/full of ꝑ lycour of good deuocyō/& also it maketh ꝑ soule stronge & hardy to withstande all trybulacyons who soeuer eteth not of this brede shall waxe lene in his soule/and at the last dye & come to nought. For bycause good lorde ꝑ I haue not eten this spirituall brede. I am blasted & smyten with dyuersse lyke vnto hey/hauynge no deuocyon. And also my herte is wedred of whome ꝑ swete fruyte of deuocyō sholde spryng out. Q. uia ob litus sum comedere panē me[illegible] the cause why for I haue ben obliuyous and forgoten to do after thyn holy doctryne. To ete this spyrytuall brede is not onely to here the worde of god. Many there be whiche here ꝑ worde of god but not withstādynge they ete it not/they do not receyue it to the nourysshynge and refre[illegible]ynge of theyr soules. In lyke maner many doth holde ī theyr mouthes materyal brede & neyther chewe it neyther swalowe it downe/& suche dooth not ete ꝑ brede materyall. Semblably many there be ꝑ receyue this spyrituall brede ꝑ worde of god by herynge it spoke of ꝑ preacher/but they

neyther chewe it nor swallowde it downe/that is to saye they do not therafter/for it sauoureth not in theyr mouthes. But cõtrary wyse many ete the brede of the deuyll they be faynes glad to here his wordes ꝑ soliue to nought tynes & folowe ꝑ same by vngracyous customs of lyne what soeuer he putteth in theyr mynde by the waye of suggestyon soundynge vnto the peruerse and brethyssh pleasure of the body/that anone they sauour & do therafter with as grete & dylygent study as they can. But this is not the mete of the soule/it hurteth & is venym vnto it/it dooth no good/it refresshyth it not/it is a mortall infection & causeth the soule to dye euerlastynghe/it maketh ꝑ the concupyscẽce of the flesshe hath dominacyon and reason is set aparte & layde vnder/where contrary wyse the very brede of the worde of god maketh reason lady and ruler & the flesshe to be thrall and as a seruaũt. The worde of god causeth all goodnes in ꝑ soule/it maketh it moyste and redy to sprynge in good werkes. The worde of the deuyll maketh drynesse/dull & sluggysshe to do ony thynge that is good. The worde of god is the defence from [illegible]ete of carnall delyte. The worde of ꝑ deuyll kyndeleth that hete. The worde of god maketh ꝑ soule stronge/and ꝑ worde of the deuyll maketh it febly and weyke. The worde of god causeth ꝑ flesshe to obey and folowe reason/and contrary the worde of the deuyll maketh reason to be obedyent to the flesshe. This is the thyng good lord that maketh me sadde & sorowfull/for as moche that I haue rather gyuen audyẽce & folowed the worde & entysynge of the deuyll/therfore ꝑ strength of my soule/that is to saye my reason whiche shold be to it as a poste or pyller/hath enclyned and ben obedyent to my flesshe/wherfor now I am sore adrad It folowyth

Hoce genitus mei adhesit os meū carni
mee. Now for a cōclusyon of this seconde parte I wyll
saye thus. For as moche as our lyfe here is so shorte & vn
out good frute wareth dyre as hey/we also be so feble
& weyke that ꝑ stronge partes of our soules vnderstan
dynge and reason be wedred awaye. Our soules made
dyre & smyten with ꝑ here of carnall affeccyon. Our her
tes vbyde & barayne of al vertue & deuocyō/in so moche
that we haue abmyttred and done after the worde of the
deuyll rather thā of god/wherby our fleshe is made as
lorde and ruler. Wyth we are in all these wretchednes
les the more nedefull & necessary for vs is the spedefull
helpe of almyghty god. Now the thyrde parte is yet be
hynde/wherin we shall remembre vnto you the dedes of
penaūce. There be thre partes of penaūce whiche this
holy prophete sheweth derkely and fyguratyuely by the
symylytude of thre dyuers byrdes that is to saye ꝑ pely
cane/the nyght rauen/& the sparowe. Fyrst let vs con
syder and shewe ꝑ ordre & dysposycyon of these byrdes.
The pellicane of his nature abyderh in a desolate place
wher no thynge in maner growerh. The nyght crowe
abyderh in olde walles. And the sparowe maketh his re
synge place in the couerynge of an hous/or in the hous
ues. In a desolate and barayne place is no thynge that
pertepneth to a buyldynge/saue onely ꝑ waast & voyde
grounde/in olde walles or in walles whiche be not per
fitely made vp is som what stampge vpwarde towarde
the hous or buyldynge/but whan the rofe of ꝑ hous is
vp and couered than ꝑ buyldynge is fynyshed & made
perfyte. Contrycyon whiche is ꝑ fyrste parte of penaūce
is sygnefyed by ꝑ pellicane. Cōfessyon the seconde parte
is sygnefyed by the nyght crowe/& the thyrde that is sa

tyfiacyon is fygnefyed by the fparowe. The pellicane
as fayn̄t Jherome wrytteth in an epyftle vnto a certayne
decon called Heſidius is of this codycyon/whan fhe fyn
deth her byrdes flayne & deſtroyed by a ſerpēt/fhe mour
neth/fhe wayleth and fmyteth herſelfe vpon the fydes/
that by the effuſyon and fhedynge of her bloude/her dede
byrdes may by reuyued. Truly they ꝑ are by cōtrycy
de of lyke condycyon. For whan they ſeche & theyr cōſcy
ence & fynde theyr chyldren/ꝑ is to fayne theyr good werꝭ
kes flayne & deſtroyed by the ſerpēt deedly fynne/than
they mourne & wayle ſore/they fmyte themſelfe vpon ꝑ
breſte with the byll of better ſorowe/to thentent the cor
rupte blode of fyñe may flowe out. Of a trouth as ſoone
as we cōmytte deedly fynne all our good dedes done bey
fore be deſtroyed & ſtāde in none effecte. Holy fayn̄t Jhe
rome beynge in wyldernes payned hymſelf̄ in lyke maꝭ
ner/& ferꝑ ge oneles his ſorowe was not fharpe ynough
he fmote vpon his breſt with an harde flynte ſtone. And
what elles mentre the publicane whiche anone as he en
tred in to the temple remembrynge the greteneſs of his
fynne dyde fmyte hymſelfe vpon ꝑ breſt but that the cor
rupte blode of fyñe myght be done awaye frō his ſoule
whan ꝑ fynner wyll ordre hymſelfe in this maner/that
is to fayne euer be wyllynge to be ſorry for his offences &
wt his ſharpnes of his ſorowe fmyte hymſelfe inwardꝭ
ly to thentēt ꝑ corrupcyon of them may be done awaye
anone his good dedes whiche were loſt by deedly fynne
ſhal be reuyued and he delyuered and brought out from
the bondes & pryſon of eternall deth in to a newe lyght
and newe lyfe. So that euery cōtryte perſone may ſaye.

Similis factus ſum pellicano ſolitudinis.

I am madelyke to ꝑ pellicane by cōtrycyon. The nyght

crowe or the oule as sayeth saynt Jherome is of this ꝺy
con/ꝑ as longe as it is daye she abydeth preuely in the
walles or secrete rorners of some house wyll not be seen
But whan the sonne is downe & is derke as in the nyght
anone she sheweth herselfe & cometh out frō that secrete
place wt a mournynge crye & myserable/& sorowfull la
mētacyon/she neuer ceaseth so cryenge vnto ꝑ it be day
agayne. To the whiche nyght crowe may well be lyke
ned they that shewe theyr mynꝺes by true confessyon of
theyr synnes vnto preestes/for whā they were baptysed
& so made clene from originall synne/the sonne of ryghte
wysnesse dyꝺe ryse vp them/gaue lyght to theyr soules
and so contynued as longe as they were without deedly
synne. At ꝑ tyme no sorowfull remorse was in theyr cōs
cyence but all in rest & peas/lyke as in stronge & sure re
syngе places. But anone as they cōmytted deedly synne
the sonne of ryghtwysnes wente downe and shewed no
more lyght vnto them/& theyr cōscyence was couered wt
the derknes of synne. Than they make a lamētable and
mournynge confessyon shewynge themselfe culpable & also
expresse all theyr synnes to a preest/& that done by ꝑ sacra
mēt of penaūce ꝑ sonne of ryghtwysnes shyneth agayne
vpon them. Who euer doeth in this maner may wel
saye this ꝑ foloweth. Et factus sū sicut nicticorax in domicilio. By the sorowe for my synne & true
cōfessyon made wt penaūce for ꝑ same. I am clene wout
trouble in my cōscyence. I am in sure rest & peas euē as
the nyght crowe whan she is in ꝑ place of ꝑ hous where
she lyketh her best. After we haue ben sorowfull & cōtrite
for our synne/and also haue shewed them by confessyon
It is nedefull to beware/to be dylygent/& to take hede
of the deuylles snares that by his crafty & false meanes

catche not & bringe vs agayne in to his daunger. We be warned of this by the holy apostle sayne Peter sayenge.
Vigilate quia aduersarius vester diabolus tanq̃ leo rugiẽs circuit querẽs quẽ deuoret.
Awake/be ware/& take hede/for your aduersary the deuyll euen as a rampynge and cruell lyon goeth about to seke whome he may deuoure. If we be dylygent & gyue hede to auoyde and flee from the se snares of the deuyll/ it may be sayde & spoken of vs that is wryten by the prophete in an other place. **Anima nostra sicut passer erepta est de laqueo venãtium.** All though our bodyes suffre payne in this lyfe yet our soules be deliuered from the deuylles snares lyke as the sparowe is fro the baytes & trappes of byrde takers that be about to catche her. whan the sparowe suspecteth those snares or trappes be layde for her on ỹ grounde/anone she fleeth vp to the couerynge of the hous or to the house eues/& yf at ony tyme she be cõstrayned by the reason of hunger to come downe agayne/yet for fere she wyll shortely returne vp/so that thyder she wyll flee for socour & succors in her daunger & peryll/there she wypeth and fetcheth her byll/there she proyneth & setteth her feders fayre/there also she bryngeth forth byrdes/& there restynge maketh mery as she cã after her maner. In lyke wyse they that desyre & be about to make satysfaccyon for theyr offences must be ware and wyse to kepe themselfe from ỹ deuylles snares and trappes wherof all the worlde is full they muste flee vnto heuen/set theyr felycyte in heuenly thynges & not in worldly pleasures/whiche is a defence and couerynge of all the worlde. Sayne Paule sayth.
Nostra enim conuersatio in celis est debet

Our cõuersacyon/our pleasure & felicite shold be in he-
uen/neuertheles yf at ony season we come downe/ be
fy ourselfe to gete ony thynge necessary for our bodyes
let vs shortly retourne lest that we be taken in the sna-
res of worldly pleasures/in euery perpll and daūger let
vs flee vnto heuen set our pleasures on heuenly thyn-
ges/& for the consyderacyon & loue of it/ we shal purge
our selfe from synne. For why no thynge þ is foule and
corrupte by synne may entre into þ eternall kyng-
dome we must proyne & ordre all our fedes al our actes
in euery condycyon that we may be þ more apte to flee
vp vnto þ place of euerlastynge blysse. There also we
shal byldge forth & hyde our good werkes whiche be our
byrdes our sauyour sayth. **Thesaurizate vobis thesauros in celo.** Ordre & endeuoyre your self to ha
ue treasures in þ kyngdome of heuen. And laste/ there
let vs rest in this lyfe by true hope and trust and euer be
occupyed in the laude and prayse of almighty god/for it
is wryten by the prophete. **Et laus eius semp in ore meo.** I shall at all tymes loue & prayse almyghty
god. who soeuer beleyeth themselfe on this maner as we
haue sayd shall make due satysfaccyon for his synnes/ &
of very ryght may saye that folowyth. **Vigilaui et factus sum sicut passer solitarius in tecto.**
I haue gyuen hede I haue ben ware of worldly cõuer
sacyon & pleasure/& as the sparowe flyeth vp to þ hous
for her socour/so haue I set my mynde aboue in heuen
ly thynges. Notwithstãdynge they þ take this waye
of penaūce shal haue many foes: many enemies: for eue
ry where in euery parte of the worlde be backe byters.
There was neuer creature borne were he neuer so good

excellente/and vertuous/were his dede & worke neuer
so precyous and noble that myght escape the sclaūders
and backbytynges of them Whiche are backbyters & can
saye good by no man. For alwaye they that be euyl dys-
poied be ayenst them that be good & wel dysposed. Euer
they lay wayte & enuyously treteyge themselfe repugne
ayenst the maner of the penytent lyfe/namely in those
thynges wherin they be founde cōtrary in theyr lyuyn
ge/whan also they se & perceyue a man that hath chaun
ged his lyfe whiche he before was to them a gentyll cōpa-
nyon for theyr appetyte/& hath taken vpon hym a cōtra
ry maner of lyuynge not accordynge to theyr delyte/it
is no meruayle tough they forge maters & spicke ayenst
hym with all theyr hole mynde and entēt. And by theyr
oppreobryous and cursynge sayēges cause ỹ persone to
be euyl spoken of as moche as lyeth in them. They that
delyte in worldly cōuersacyon & pleasure dooth prayse
and magnefye those that dooth the same. And cōtrary
they hate al suche as by cōtrycyon & true penaūce haue
forsaken and despysed al worldly delectacyons/whiche
thynge turneth away many from doinge penaūce: they
be ashamed to do that thyng that sholde moost profyte
them i tyme to come/for fere of ỹ speche of people/they
fere more ỹ cursed sayenges of wycked folkes thā they
do ỹ punyshemētes of god/all be it he promysed a grete
reward in heuen vnto vs all for euery oppreobryous &
malycyous worde ỹ we suffre here pacientlyfor his sake
All wherfore beynge penytēt & suffre fals accusynges
& shamefull despytes of wycked people may saye vnto
almyghty god our rewarder & loker vpon vs. Tota
die exprobrabant michi inimici mei. Myn ene
myes dyde scorn me many tymes & oft/& not onely our

enempes dooth so but also they ꝑ cõtyme were our frẽ
des & wonte to prayse vs. The worlde prayseth & loueth
the whiche set theyr fetpeyte & folowe the vayne & tran
sytory Joyes of it/ whiche also be redy at all tymes & sea
sons to ete/ to drynk/ to laugh/ to daūce/ to gambade/ to
lepe/ & to synge. Also ꝑ worlde loueth them ꝑ be proude
and Joly/ ful of wordes/ varyable in gesture & counte
naunce/ newfangled in appayrayle/ & alway studyous
for newe inuencyõs/ yet I speke not of them that pam
per theyr bodyes as glotons/ whiche vse surfetes dron
kenes vnclennes of body/ periuryes/ & dissymulacyons
they ꝑ haue these maners pleaseth ꝑ world best. And cõ
trarye wyse/ suche as be studyous to folowe meknes/
ryghtwysnes & trouth doth dysplease ꝑ worlde & them
ꝑ folowe the pleasures of it. It is wryte in ꝑ persone of
all suche as be wycked & bakbyters whiche conspyre &
wolde fynde ꝑ meanes to oppresse ꝑ ryghtwyse & wei ly
uynge persone. **Q Irchuenjamus iustũ q; cõtra-
rius est operib' nostris.** Let vs craftely deceyue ꝑ
ryghtwyse mã/ for his werkes/ his dedes be cõtrary to
ours/ he liueth not as we do/ truly what soeuer mã or wo
man despyse & set nought by worldly pleasure & conuer
sacyon but folowe the streyght waye of penaunce shall
ofte tyme be euyll sayd by/ & many causes shal be ymag
gyned & cõspyred to put hym downe/ perauẽture of thos
se ꝑ somtyme wolde haue spoken largely to his laude &
prayse/ wherfore it foloweth. **Et qui laudabãt me
aduersum me iurabãt.** They ꝑ somtyme were my
frẽdes & wold haue sayd good by me as lõge as I folo
wed theyr synful lyf/ dyd cõspyre & craftily lay wayte to
put me fro my good purpose. **Q; cinerem tanq;
panem manducabam.**

bycause why I dyde ete asshes as my brede. I ofte cal-
led to remembraūce my synes with cōtrycyon & penaū-
ce. Who elles eteth asshes as his brede but ỳ penytent/ ỳ
thynge whiche neuer gooth out of a mānes mynde but
euer grudgeth & rolleth vp & downe in his conscyence
may be sayd he eteth it/ for the whiche our sauyour Ihe
su crysste alway beynge in mynde to fulfyll ỳ poyll of his
fader calleth that bely remēbraūce to fulfyll his faders
wyll his mete he sayth. **Habeo aliū cibū māduca
re quē vos nescitis.** I haue an other maner mete to
ete that ye knowe not/ he ment it by his bely remēbrāū
ce as we sayd before. Therfore it may be sayd that perso
ne eteth that same thyge whiche he calleth a waye to his
remembraunce/ & what hath the penytente more dyly-
gently in his mynde than the remenaunt of his synnes
cōsyderynge ỳ dyuersyte of euery offence/ whiche may
well be called asshes. For lyke as after ỳ brennynge of
wood or trees ỳ substaūce remaynynge is called asshes
so after ỳ hete of cōcupyscence (yt we offendi) What el-
les shall we call that abydeth in the soule but asshes/
What remayneth in the soule after the actual offence of
pryde/ enuy/ fornycacyon/ or lechery but one. g ỳ asshes
of pryde/ enuy/ & fornycacyon/ whiche asshes the true
penytent eteth as his brede by the cōtynuall remēbraū-
ce of them. Also in this cōtynual remēbraūce he lacketh
no drynke/ for who soeuer calleth to his mynde al his syn
nes with true penaūce shall scant kepe hymselfe fro we
pynge. The weppynge teres in an other place of scrypty
re be called drynke. **Et potū dabis nob̄is in la-
chrimis i mēsura.** This drynke of a trouth comfor-
teth moche to slake and kele the hete of vnlawfull de-

fyre/ & also quencheth the hete of fleshely voluptye and lust. Therfore it is very necessary to the penytent. For ofte tymes as we remembre our olde synnes a sparke kyndeleth of the asshes/ that is to saye we haue a delectacyō in them/ whiche hete of delectacyō must be quenched with the dryncke of weppynge teres. The true penitent maye saye ỹ folowyth. **Q uia cinerē tanq̄ panē manducabā & potū meū cū fletu miscebā** I haue eten asshen as my bread. I haue consumed my synnes by true penaūce/ & I haue myxed my dryncke wt weppynge teres. I haue delyted this worlde to thentēt I may haue hert after ỹ kyngdome of heuen. Amonge all other two thynges ther be whiche may moue ỹ synner and not without a cause/ to vse this brede and dryncke now reherced. One is the indygnacyon of almyghty god: the other is the gretenes of his fall by synne/ what creature can be but sorowfull & ferde whan he consydereth & remembreth ỹ dredeful mageste of god how moche he hateth synners how greuously he beholdeth ỹ synner with his frekull contenaunce euer redy to stryke with the swerde of his punyshement/ whose stroke causeth eternall deth/ a wounde vnable to be cured. And no thynge erthly in the worlde may swage or mytygate that sore stroke of euerlastynge deth or punyshemēt/ but penaūce done with sorowe & weppynge for our offences. Saynte Augustyne sheweth the cause of his conuersacyon was the consyderacyon & remembraunce of ỹ euerlastynge punyshemēt of god. Saynt Jherome also wytnesseth hymself ỹ he chastysed his body in wylderues wt fastynge weppynge/ & bytter mournynge for fere of ỹ euerlastynge paynes of hel. The true penytent waylyth and wepeth for fere of his indygnacyon & punyshemēt of almyghty

god/to whome he may saye that folowth. Cinerem tanq̃ panem manducabam et potum meū cū fletu miscebā. A facie tre indignatiōis tue Good lord I haue punysshed my selfe by penaūce for fere of thy indygnacyon & punysshemēte. The other is as we sayd his grete fal by syñe whiche causeth & stereth ỹ synner to do penaūce. For the ferder that a man fal downe by synne/the more greuously he offendeth ỹ goodnes of almyghty god and the sorer shal his punysshement be The gretenes of the fall is to be cōsydered by the gretenes of the state/degre/honoure/or lernynge of ỹ persone whiche offendeth/for ỹ hyer that a man be in honour ỹ greter is his fall/ỹ more is his trespalle yf he offende Therfore let euery synner cōsyder the gretenes of his fall/let no creature thynke in hymselfe & say/I am not within holy ordres/I am not professed to ony religyon All we be cristē people/take hede in what degre we stande/what state is it to be a cristen man or woman/ỹ leest cristē persone the poorest & moost lowe in degre is nygh in kynrede to almighty god/he is his sone & his heyre of the kyngdome of heuen/broder vnto Ihesu cryste and bought with his precyous blode. By ỹ vertue of the same blode wasshed in the holy baptysme and ofte made clene agayne by the sacramēt of penaunce. Fedde also & nourysshed with ỹ blyssed body & blode of our sauyour Ihesu cryste the onely sone of god. If ony of hē fal frō this hygh state and degre/ỹ greter shall be his fall in to ỹ depe pyt of hell & sorer shall be punysshed there than ony sarasyn or Iewe. As sayth ỹ holy monke Bernardus let no creature blame god yf he be so punysshed. For yf a crafftes man constrayne hymselfe to the best of his power to reyse vp & conuey a grete stone into the hyghest

parte of goodly buylding/he is gretly to be set by and prayed that he wyll so dylygently be about to set it in so noble & honourable place/where vnto it were impossible for it to ascende by the owne power & strength/and peraduenture in the meane tyme ꝑ same stone for ꝑ grete and outermoche weyght slyppe downe from his hades notwithstandynge the strength & good mynde of ꝑ craftsman is not to be reproued. In lyke maner almyghty god is not to be accused/yf he as ony tyme do his good wyll to lyfte vs vp in to the hygh state of grace/& we in ꝑ meane season by the weyght of our frowarde and peruerse wyll fall downe frō his handes/verily we our selfe are to be accused and reproued for it and not almighty god/& our fall is ꝑ more bytterly to be wayled/ꝑ syth he wold lyfte vs vp/we by our owne necligēce & euyll wyll be caste downe. **Quia eleuans allisisti me.** For thou good lord wouldest haue reysed me vp frō syne & set me in the hygh state of grace but by myn owne negligence & peruerse wyll not in mynde to forsake my synnes thou let me slyppe downe from thy hādes. Here endeth ꝑ thyrde parte of this sermon/now let vs gader to gyder & shewe what we haue spoken of in it. O moost myghty lorde I a wretched syster haue so moche fered & dredthyn euerlastynge punysshemēt for the gretenes of my synne/ꝑ remembraūche of it hath ben to me as brede to fede on/and my weppynge teres as drynke. Made by cōtrycyon lyke vnto the Pellycan/lyke vnto ꝑ nyght crowe by confessyon/and by satisfactyon made lyke vnto the sparowe. In so moche that myn enemyes sclaundred and spake euyll by me/they also ꝑ somtyme were my frendes cōspyred ayenst me. All these I suffre blyssed lorde to the entent I may obteyne thy grace and mercy

therfore I beseche the here me soone & excute thy mercy on me. No thynge maye sooner moue a man to be mercyfull & shewe mercy/as whan the yssone whiche hath trespassed ayenst hym/lowly wyll submytte hymself/ fall downe at his fete/& meekely aske of hym forgyuenes/wyll synge to know his owne faute & trespalle. For the more gétyll that a man is & redyer wyl he be to forgyue hym that wyll aske forgyuenesse/whiche properte ye maye se i vnreasonable beestes. For ye greet doctours it is spoken by the lyon/that whan he is dyspoled to be cruell & fyght/yf his enemy fall downe and stoupe to the ground yeldynge hymselfe as ouercomen/& in maner aske forgyuenes/he wyl not after that be cruell vpon hym/but gooth away & forgyueth the iniury. The same is expressed in metre by a certayne poete/sayenge. **Corpora magnanimo satis est prostrasse leoni: parcit cum fuerit fine: cum iacet hostis habet.** It is sufficyente for ony beest that hath trespalled ayenst the mighty lyon to stoupe & fall downe to hym/for by it his wrathe is done awaye & the trespalle forgyue/and all other wylde beestes beynge no thynge i regarde to the lyon but as his subgectes are so cruel & vengeable/that for no submyssyon wyl leue theyr ragyng & woodnes/whiche the same poete sheweth lyke wyse in the mater. **Atque lupus et tristes instant morientibus vrsi: et quicquid minor nobilitate fera est.** The wolfe the wratful beres & euery other wylde beest that is in maner vyle & of no reputacyon wyll euer venge themself vpon other whiche they may soone ouercome. The greteste knowlege & experyence that may be of a noble man: consisteth of mynde/wout fere/tastynge no peryll/& trusynge i his

owne strenght is yt he wyll forgyue & not shewe his ven
gaūce vpon hym that submytteth & knowlegeth hymselfe
vanquyllhed & ouercomen. Seyth almyghty god ther
fore is moost noble/moost cōstaūt/& so mighty aboue al
other without fere/he feareth no creature/it can not be
other wyse but nedes he must be mercyful & mekely for
gyue vs wretched & of no strengthe/fallynge downe at
his fete knowlegynge our owne mysery & aske of hym for
gyuenes. For as moche as almighty god is thus mercy
ful/let vs all lowly humble our selfe before hym moost
meke alwayes one/immeuable/& wout chaūge or muta
bylyte whose power is euerlastynge in it self. Our wey
kenes our shorte tyme in this lyf sedeth & passeth away
as a shadowe/it wedreth & wareth drye as hey/& shall
within a lytell whyle perysshe & come to nought/let vs
all say vnto hym. **Dies mei sicut umbra declina
uerūt & ego sicut fenū aruī tu aūt dñe ī eter-
nū p̄manes.** Good lord seyth thy tyme is euerlastin
ge wout mutabylyte without chaūge & we be so nough
ty/so feble/we glyde away as doth a shadowe/& wedet
as hey/sholde it be a laude & prayse to the for vengeā
ge thy selfe & to destroy vs. Sholde it not rather blysse
lord (yf by thy lycence I myght speke it) be to thy dyspray
se/for anone as we be deed & gone out of this world/fa
re wel ony remēbraūce of vs we be soone forgoten. But
ꝑ neuer can be put out of memorye/ꝑ memoryall of thy
mercyful dedes is euerlastynge. If thou wylte not she
we thy pyte vpon vs wretches ꝑ are tourned to ꝑ by pe
naūce & with weppynge teres bowe downe to the fete of
thy mageste/before the trone of thy mercy/what synner
here after shal haue audacyte shal be bold to aske mercy
& forgyuenes/thyn vnmercifulnes or crueite shal cause

them to flee & be ferefull to aske mercy/and so dispayre
But yf thou wylt vouchesaue mercyfully to here vs at
callynge/than doubtles euery synner shall at all tymes
haue in mynde & shewe thaboundaūce of thy suauyte
or mekenes/& also shall openly tell ouer all thy great and
inestymable power/whiche is specyally & namely ex-
pressed and shewed/whan of thy goodnes thou sparest
& doost mercyfully vnto synners. Thy chirche customa
bly prayeth vnto ỹ sayenge vn this wyse, **Deus qui
omnipotentiā tuā parcendo maxime & misere-
cando manifestas.** Blyssed lorde whiche shewest
thyn euerlastyng power namely and moost of all in ex-
cytynge thy mercy and sparynge synners. Notwithstā
dynge I saye not but thou must nedes punysshe suche
as be obstynate & vngracyous/not wyllynge to tourne
them vnto the by penaunce/but euer contynue in theyr
malyce & synful lyfe. Thy prophete Jheremye threteth
those euyll dysposed people/sayenge. **Non flectetur
ne parcet neq; miserebitur eis.** Thou shalte not
be meke/thou shalte not spare/thou shalte neuer shewe
thy mercy vpon suche obdurate synners. Thy rightwys-
nes shall appere in them/whiche syth they haue cōtynu
ed so longe in theyr synful lyfe/& neuer wold tourne trō
it shal of very ryght be punysshed and crucyfyed in hell
eternally. But blyssed lorde I meane and speke of them
that be penytent and knowlege themselfe guilty/also be
turned to the with all theyr herte/it is wryten in the bo
ke of sapyence. **Tu qui dissimulas peccata ho-
minū propter penitentiā.** Thou moost mercyfull lord
whiche in maner doost dyssymyle and wyll not knowe
the synnes of men that be penytent. **Et qui misere-**

ris olim quia potens es. And shewe thy mercy on
euery creature/because thou arte almyghty. I can not
se of very ryghte/but thou must extende by mercy
in dede on al suche as by true penaūce hath forsaken theyr
synfull lyfe. Therfore be meke & mercifull to vs thy ser
uauntes & beseechers/for the euerlastynge memoryal of
thy blessed name/also þ thyn so mercyfull doynge maye
be a memoryall & had in mynde tyme wout ende. Amē.
Memoriale tuū i gñatiōe & gñatiōnē. Amē.

Secūda psalmi pars. Die exaudi. prioris.

The other parte of this psalme is more derke & harde to vnderstāde than is þ fyrst
parte of it/chefely for the dyfficulte that
is treted & spokē of in þ same. It is dyf
fuse for suche as be not practysed & lerned in holy scrypture/to vnderstande
what is mente by Syon & Hierusalē with other olde pro
pheryes whā they be reherfed & spokē of. Therfore it is
nedeful þ ye gyue þ more hede & attende audytnce on
your party/& I to apply my self & put to þ more dylygē
ce to thentent these doubtes or derkenesses may be she
wed & more clerly made opē what þ they sygnefy. ¶ Of
tentymes a reherfall is made in holy scrypture of thre
noble places/whiche sygnefy thre dyuers kyndes of peo
ple in thre dyuerse tymes. The fyrste place in þ mōte
Syon ay whiche betokeneth þ people of Iewes/in the

tyme of Moyses lawe. The seconde is the myght Aungell
sygnefyenge the cryste people/in the tyme of grace. The
thyrde place is the hygh celestyall Hierusalem whiche
representeth ỹ blyssyed people in ỹ tyme of glory. Fyrst
in the mounte Synay Moyses lawe was geuen to the
Jewes with grete fere and dreed. For the thyrde daye
before all the people had monycyon & warnynge to pre-
pare and make redy themselfe to be halowed/that is to
saye two dayes washynge theyr clothes and kepynge
themselfe from the fleshely cõpany of women/to then-
tent the thyrde daye they might be redy to come vnto ỹ
mounte Synay/there to se and here what was to come
Monycyon they had also not to come nygh the mounte
or ony parte of it vpon this payne/were it man or beest
it sholde be stoned or shotte to deth. After whan the thyr
de day came and all the people was redy/a derk cloude
began to couer the mõte/out of ỹ whiche yssued forth
lyghtnynge and terefull thunder was herde. ¶ Also ỹ
sounde of a grete trumpe brast out and encreased more
and more by lytell & lytel. Our lorde came downe vpon
the mõte in fyre/from that fyre ascended a grete smo-
ke on euery parte of the mounte/as it had ben out of a
forneys. Thus ỹ mõte was made very feresul to come
vnto or to beholde/bothe for ỹ derknes of ỹ cloude & fyre
within it for ỹ lyghtnynge & grete smoke ascendynge on
euery syde/& also for ỹ thũder & noyse of ỹ trumpe. The
people lyke wyse were meruaylously afrayd/ so moche
they called vpõ Moyses to shewe what was best for thẽ
to do. Theyr desyre was more ouer ỹ god shold not spek
vnto thẽ/for yf he so dyd they verily thought to dye for
fere. Moises also his selfe was so afrayd ỹ as saint poule
wytnesseth he sayd. Territ⁹ sum & tremebundus.

I am sore afeerde inwardly/and agast outwardly. This
is he that was so stablyst before with god/by whose co
maundemēt he dyde so many grete & meruayllous dedes
in egypte were so feerd/no meruayle yf the residue of ꝑ
people were sore afrayed. But this feerefull maner ꝑ the
hewes lawe was gyuen in the mount Synay/that by
cause of so grete feere & dzede/the people sholde be ꝑ mo
re ware to dzede ꝑ lawe gyuen vnto them. As Moyses
theyr man of lawe sayd. Ut terror in vobis esset
et non peccaretis. The lawe is gyuen to you by
this maner to thentēt ye sholde be aferde and not fal in
to synne. But for as moche as our best & moost louynge
lorde god dzyueth more in those actes whiche we do lo
uyngly with a good wyll/than in those that we be con
strayned to do by fere. Of his nature also he is more re
dy to shewe mercy than to do vengeaunce/why? for it
longeth vnto hym to shewe mercy in dede. The prophe
te Isaye sayth. Ualde vero peregrinū opus est
ab eo. It is a straunge and a dede in maner ayenst na
ture for almyghty god to shewe vengeaunce/it cometh
not of hym so to do/the cause of his doynge vengeaūce
is the trāsgressyon of his cōmaūdementes/he is sory to
be venged vpon ony persone whiche his self sheweth by
his prophete in an other place sayenge. Heu conso-
labor de hostibus meis & vindicabor in eis.
I am sory to take my pleasure/ꝑ is to saye to be venged
vpon myn enemyes. For these causes rehersed he hath
ordeyned an other newe lawe/not a lawe of fere & dzede
but a lawe of grace and mercy whiche was gyuē in the
moste Syon/there beynge present the apostles & dyscy-
ples with many holy women/& Mary ꝑ moder of Ihe

ſu / whiche made redy̓ themſelfe to receyue this lawe / longe contynuenge in prayer / as ſaynt luke ſheweth. **Et hiis oēs erāt perſeuerantes in oratione cū mulieribꝰ & maria matre Jeſu.** In theſe were cōtynuenge i prayer wother holy̓ womē & mary̓ moder of Jeſu / vpon whome y̓ holy̓ gooſt deſcēded in y̓ ſymylitude of fyry̓ tunges & late ouer thē all / after y̓ they ſpake in many dyuers langages & preched inconſtantly the laudes of almyghty god / ſo that y̓ people of euery nacyon vnder heuē ſo many as than were preſent / vnderſtode ꝓpēly what euery one of them ſayd. And greatly meruayled y̓ they ſpake ſo boldly & cryed without ceaſynge in ſo moche one ſayd. **Quidnā vult hoc fieri.** What maner thyng is this / what maye this meane. An other lough thē to ſcorne & ſayd. **Multo pleni ſunt iſti.** they be dronke. But y̓ effecte of the thynge proued cuydētly y̓ the muſt was no thyng in y̓ blame / for ſaynt Peter one of y̓ diſcyples of cryſt roſe vp frō amōge them & ſhewed all y̓ very mater in dede how it was / cōfermynge y̓ ſame by holy̓ ſcrypture ſo ſtrongly & ſo clerely y̓ he turned vnto the fayth y̓ daye / almoſt the nōbre of thre M. men & women. Beſyde theſe our bleſſed lorde Jeſu cryſt was offred vp in the ſame moūt / ther alſo he exhorted & taught y̓ people many tymes / i the ſame lykewyſe he wrought many myracles / for theſe cauſes ſpecyally / this moūte or hyll named Syon / ſygnefyeth the churche of cryſtē people / lyke as the mounte Synay betokeneth y̓ ſynagoge of Jewes in y̓ moūte Sinay was y̓ lawe of ſeare & bōdage gyuē / in the moūte Syon the lawe of loue & lyberte was graūted freely / bothe theſe ſayd lawes were gyuē the .l. daye after the paſche / lambe was

cten/in Moyses tyme a fygurative lambe/& in ỳ tyme of Cryste a very lambe in dede our sauyour Jhesu hym selfe. ¶ We sayd the thyrde place is the heuenly cyte Jherusalem prepared in ỳ moost hygh mountaynes/whiche place without doubte is promysed to all good & ryghtwyse people for a rewarde of theyr good labynges this transytory world/lyke as therthly Jherusalē a place of rest & peas was promysed to them ỳ suffred patyently ỳ grete labours & stormes in goynge ouer the reed see and also toke grete payne in deserte. Saynte Poule sayth. **Dignus est operarius mercede sua.** The werkemā that hath done his labour wout murmur or grudge is worthy to haue his hyre/his rewarde. Therefore we must labour truly in ỳ short tyme of this lyfe/to ỳ entēt we may gete & obteyne after our labour & besynes done here an euerlastynge rewarde in the heuenly cōtre/in the celestyall Jherusalem/where we shall be alway at lyberte and rest/voyde from all maner labour/we shall haue there rest & peas without ende. Jherusalem is as moche to say as Visio pacis. the sight or peas. Therfore in that heuenly place we shal haue in possesyon peas eternally without ony maner trybulacyon/fyrst peas with ourselfe/peas with our neyghbours and peas with god There we shall se almyghty god/not as ỳ Jewes sawe hym on the mount Synay in a fereful symplytude/neyther as the cryste people sawe hym on the mount Sion in ỳ lykenes of fyry tunges/but we shall beholde & loke vpon hym euen as he is dystynctly & clerely face to face without ony other symilytude or chaūge/he shal be our lawe. Of a trouth the olde lawe gyuē to the Jewes by Moyses at ỳ moūt Synay was wrytē in tables of stone The newe lawe gyuē to crysten people by our sauyour

cryste in the moūte Syon / was wrytten in the fleshely tables of the herte / but þ lawe whiche shall be gyuē to þ people gloryfyed is wrytten in the myde of god. Mayst Poule maketh mencyon of these thre places reherced in an epistle wrytten vnto the hebrewes / Sayenge thus. **Non.n. accessistis ad tractabilē et accessibilem ignē ⁊ turbinē et caliginē et procellam et tube ionē: ⁊ verborū vocē / quā qui audierūt excusauerunt se ne eis fieret verbū. nō.n. portabant quod dicebatur / et ſi. bestia tetigerit montē lapidabitur.** ye came not to se the palpable and accessyble fyre / storme and derke cloude / neyther to here the loude blaste of wynde the sounde of the trūpe and voyce of þ aungell spekynge in the persone of god Whiche those that herde it excused thē selfe bycause they myght not abyde for fere of þ wordes that were spokē. Also ye herde not the decre cōminatory whiche was ony beest that toucheth the hyll or ony parte of it / shall suffre deth. Loo here is specefyed the mounte Synay / where vpon Moyses lawe was gyuen by a terrybl ⁊ ferefull maner as ye haue herd: it foloweth **Sed accessistis ad montem syon.** Loo here þ seconde hyr is shewed in the whiche the newe lawe / the lawe of the gospelles was mynystred / he added this more in the sayd epystle **Et ciuitatem dei viuētis hierusalem celestē** Loo the thyrde place wherin all thoughe we be not as yet / notwithstandynge we haue drawen towarde it / in so moche that yf we lyue after the lawe gyuen to vs by Cryst our sauyoure / without doubte we shall entre after this lyfe in to that euerlastynge heuenly Hierusalem

for that heuenly cyte shal be reformed & restorate with good cristē people/as we declared in thende of ỹ fyfth psalme/whiche thynge the prophete Dauyd shewed by his wordes now percepynge to our purpose/sayenge **Benigne fac domine i bona voluntate tua syon: vt edificētur muri ierusalē.** Blyssed lorde be mercyfull & with a good wyll shewe thy mercy vpon all cristen people/that the nombre of thy glorifyed iherusalē tes in heuen maye be reformed and fulfylled agayne. ¶ Ye perceyue now by the wordes that we haue spoken how these thre dyuers places sygnefye thre dyuers kyndes of people in thre dyuers tymes. Fyrst ỹ mosie Sy nay sygnefyenge the Jewes. Syon cristen people/and Jherusalē whiche representeth the people herē after to be glorifyed in heuen. The thre dyuers tymes ye haue also. Fyrst in the tyme of Jewes whiche is done & paste was grete fere and drede of the greuous punysshement of god. In the tyme of cristen people whiche is now/is grete hope & truste of forgyuenes/for the excellent treasure of grace & mercy of god. But in ỹ tyme of those that shal be blyssed eternally nigly whiche is yet to come shall be the furste of the rewarde by cōfyrmacyon of eternall & incessaunt Joy/let vs therfore make our prayers vnto our blyssed lord god/to thentent we may vnderstāde by these thynges that we haue spokē/the other parte of this psalme to come. ¶ The more ỹ ony prayer is groūded in charyte/the sooner it shal be herde of hym whose cōmaundemēt is all charyte. In the fyrst parte of this psalme euery man prayeth for hymselfe. After that now in this seconde parte we be taught euery man to praye for his neyghbour & for the hole churche of cristē people Almyghty god knoweth to whome noo thynge may be

hyd/how grete nede we haue to prayꝛ/which necessyte peraduenture our lorde shewed whā he slōbꝛed or slepte in the shyppe. Marke thewyth in a pospel a gret stoꝛme or tempest of wynde was vpon ꝓ see in ꝓ tyme whā our sauyour Jhesus was saylynge vpon it/and the shyppe wherin our lord slepte was almoost drowned with the flodes & troublous wawes. But & we take hede & cal to mynde how many wyces reygne now a day is in cristes chirche/as wel in the clergy as in ꝓ comyn people. How many also be vnlyke in theyꝛ lyuynge vnto suche as were in tymes past/perchaūce we shall thynke ꝓ almighty god slōbꝛeth not onely/but also ꝓ he hath slepte soundly a grete season. None ordre none integryte is now kepte it semeth almyghty god to be in maner in a deed slepe/ suffrynge these gret enormitees so lōge. Now we must do as ꝓ dyscyples dyd thā in ꝓ shyppe/they awaked thā theyꝛ mayster frō slepe wt crienges & gret noyses ꝓ they made/sayenge. **Magister non ad te pertinet q̄ perimus.** Mayster is it thy wyll/lōgeth it vnto the to se vs perysshe. In lyke maner let vs reyse vp almyghty god by our prayers & mekely aske his helpe/our sauyour which redemed vs wt so grete a pryce maye not thynke ꝓ it lōgeth to hym to se vs perysshe/neyther to suffre ꝓ shyppe of his chirche to be so shake wt many gret & ragyous flodes. He herde ꝓ peticyons of thē whiche thā were not redemed by his passyō. For at theyꝛ callynge & desyre/ryslynge vp he thꝛeted ꝓ see & ꝓ wynde/wherwith anone ꝓ tēpest ceased & ꝓ see was myldeꝛ and calme. Let vs also cal vnto hym/truly he is not ferre frō vs/these be his wordes. **Ecce ego vobiscū sum oīb⁹ diebꝰ vsqꝫ ad cōsūmationē seculi.** Beholde I am with you at al tymes cōtynually vnto ꝓ worldes ende. That

fore go we vnto hym wt full hope & trust to obteyne our
peticyon/let vs call vpon hym by our prayers/sayenge
Tu exurgens domine miserebris syon.
As we myght saye. Blessed lorde thou in maner forgest
test/thou doost dyssymyle/peraduenture thou slepest now
yet for all that we truste verily ỹ as soone as thou shalt
ryse vp thy wyl shal be to exercyse & shewe mercy vp
on all ỹ chyrche of cryste people. Beholde wuth how ma
ny ragyous floodes this shyppe thy chirche militaunt is
tossed to & fro. Our relygyon of cryste fayth is gretely
dymynysshed/we be very fewe/& where as sōtyme we
were spred almoost thrugh ỹ world/now we be thrast
downe to a very strycht auggyl or corner. Our enemyes
holde away from vs Asye & Affryke/two ỹ gretest parts
tes of ỹ worlde. Also they holde frō vs a grete porcyō of
this parte called Europe whiche we now inhabyte/too
that scante the fyrth parte of that we had in possessyon
before is lefte vnto vs. Beside this our enemyes dayly
lay awayte to haue this lytell porcyon. Therefore good
lord without thou helpe ỹ name of cryste men shall vt
terly be destroyed & forgone. But trouth it is we haue
deserued more greuous punysshement for our synnes thā
ever dyde Sodome & gomorre/somtyme two grete cyt
tees/whiche were drowned whan thou shewed vengeg
aunce vpon them for theyr greuous offēces. Notwith
standynge blessed lorde cryste ỹ mercy vpon vs/
whiche thy wyll was to haue shewed vpon the same
cytees at ỹ instaūce & prayer of the holy fader Abraham
All be it good lorde it is not vnknowen to vs ỹ al we be
synners/yet we doubte not we are so sweete that many
good & vyght wyse persones be in thy chyrche militaūt
here. Thou made answere vnto the prophet Esay what

tyme he thought no more lefte of the prophetes whiche worshypped ꝑ but hymselfe onely that thou haddest yet vii. thousande whiche neuer dyde sacrifyce nor bowed downe theyr knees vnto Baall. I good lorde yt there be vii. thousande good cristen people haue mercy vpon al the other multytude/namely for ꝯ loue of thē/ for thou promysed Abraham to shewe mercy vnto those. v. grete cytees yf hē coude fynde. l. right wyse persones in them Also yt there wanted. v. of that nōbre. And further/ yf he coude fynde but. xl. thou wolde for theyr sakes spare all the residue. Truly the charyte of Abraham was grete whiche for al these wolde not leue and go from his cause in to an other mater/but rather came more ryghe by lytell & lytel euer meekely callynge vpon ꝑ to shewe mercy descendynge frō ꝑ nōbre of. xl. to. xxx. frō. xxx. to xx. from. xx. to. x. So yt he coude fynde. x. good & ryght wyse persones/this petycyon was thou sholte not destroye those cytees for the loue of them. And thou blessed lorde mercyfully graūted his askynge. Thy mercy is & all tymes hath ben so grete & boūteful to wretched synners. Thou dooste not alwe. x. ryght wyse ꝑsones & no lesse in nōbre/for why/one ryghtwyse man shall be herde of ꝑ for an innumerable multytude of people/ wytnesse thyselfe by the prophete Ezechiel sayenge. **Et quæsiui virū de eis q̄ interponeret sepē & staret oppositus ꝓra me ꝑ terra ne dissiparē eā: & non inueni.** I made inquisycyon/ I sought one man amonges them all/whiche in maner sholde make an hedge/ that is to saye sholde be a defence/ & stāde ryght ayenst me to make interpellacyon for ꝑ erth/to thentent I sholde not destroy it/ & I coude fynde none suche. O synguler & grete mercy of god to all hym̄ers/ one ryghtwyse ꝑsone amōge all

the people shall be graciously herde for all the multytu
de beside. Is there not good lord one ryghtwyse perso
ne in all thy chyrche/ elles god forbede/ namely syth it
was promysed vnto sayne Peter. Non deficiet fi-
des tua petre. Peter thy fayth shall neuer fayle/ it
shal neuer be at an ende/ therfore yf many be rightwyse
good lord be mercyfull & exercyse thy mercy on vs for
theyr sakes. Our own cause is now purposed & shewed
vnto ȳ/ we spekē for ourselfe/ & all though we be but as-
shes & erth/ also wrapped in many greuous syñes/ yet
blyssed lorde vouchesaue gyue vs leue to speke vnto thy
hyghnesse in this mater. If there be many ryghtwyse
people in thy chyrche mylytaunt/ here vs wretched syn
ners for ȳ loue of thē/ be mercyfull vnto Syon/ ȳ is to
saye to all thy chyrche. If in thy chyrche be but a fewe
ryghtwyse ylones: so moche ȳ more is our wretchednes
& the more neede we haue of thy mercy. Therfore merciful
lord exercyse thy mercy/ shewe it in dede vpon thy chir
che. Quia tempus est miserendi eius. For in so
grete chastnes of ryghtwyse people/ tyme is to shewe
mercy vpon it/ call to remembraūce thy manyfold and
grete mercyful dedes whiche be euerlastynge/ lyke as
thou thyself was at all tymes redy to execute mercy/ tru
ly as Salomon sayd. Omnia tēpus habēt. Euery
thynge hath a tyme/ and thou good lorde arte wont to
shewe mercy in tyme conuenyent. This is thy sayenge
In tempore accepto exaudiui te. I gaue audi
ence vnto thy petycyon in an acceptable tyme. The ty-
me of ȳ olde lawe/ tyme of cruelte/ rygoure and venge-
aunce hath ben in tyme past. For sayne Poule wytneth.
Iritā quis faciens legē moysi sine vlla mi

cratione duobus aut trib⁹ testibus morietur.
In the tyme of moyses who soeuer brake his lawe two
or thre beryng wytnes of that trāsgrell pon/ he olde suf-
fre deth without mercy/ loo in that tyme no mercy was
shewed. The adultery/ the wylfull manqueller/ or ony
other transgressour of Moyses lawe/ yf two or thre ba-
re wytnes in ỳ lame was not spared nor pardoned/ but
wout mercy sholde suffre deth/ not withstādyng ỳ tyme
is now chaūged. Now is ỳ fulnes of tyme wherin ỳ
gates of heuen be made opē/ & ỳ treasure of grace & mer-
cy as a foūtayne euer spryngynge is shedde forth plente
uously vpō euery kynde of people/ of the whiche tyme
sayntt Poule speketh/ sayenge. **Ecce nūc tempus ac**
ceptabile ecce nunc dies salutis. Behelde/ take
hede/ now is the acceptable tyme/ now be the dayes of
soules helth. Now in the tyme of ỳ newe lawe forgyue-
nes was graūted mercyfully of our sauyour cryste to ỳ
these a manqueller in the last houre of his deth/ also to
ỳ womā taken in adultery/ with many other. Wherfore
yf thy mercy ought to be shewed at ony season it muste
specyally be shewed now in this tyme of mercy. When
cruelnesse was habundaūt yf at ony season thou cou-
de not of thy benygnyte but nedes muste exercyse thy
mercy moche more it is to be done now whā grace is ha-
boundaūte & so plēteuous. **Quia venit tempus.**
For ỳ tyme of grace & mercy is comē & redy at hāde. yet
an other reason good lord w thy leuēce/ whiche sholde so
what stere thy goodnes vnto mercy. Of a trouth amon-
ges vs cryste people some be so lyght & frayle of them-
selfe ỳ anone w every blaste of temptacyon they be ouer-
throwen/ they wyll not in ony condycyon resyste & with

stande synne / but folowe the eaduke pleasures of this
worlde ꝧ hylshynes of the flesshe. Sometyme they do at-
ter & folowe the flatterynge persuasyons & impulsyons
of the deuyl / & be ryght gladde so to do / whome the pro
phete cõpareth to duste / & not without a cause / sayenge
Tanq̃ puluis quē ꝓicit uẽtus a facie terre.
Suche lyghte & vayne disposed people of the worlde be in
comparysonlyke dust ꝧ is soone blowne awaye from the
grounde with every blaste of wynde. Some also be of an o-
ther dispolycyõ / whiche al though they be many tymes
ouerthrowē by ꝧ sodayne blaste of temptacion: not withstã-
dynge they ryse agayne shortly washynge themselfe with
ꝧ waters of weppynge teres / & by bytter cõpunctions of
penaūce makynge thē stroge & tough / lyke as dust whã
it is tempered & made moyst with water wexeth tough
in maner as erth or cley / so that than it can not lyghtly
be blowen away with a blaste of wynde. All be it suche per
sones be not very stroge of themselfe / neyther lõge may
withstãde temptacyons without the helpe of moze stro
ger than they be. Certaynely a wall made of erth onely
without stones is but a small & feble defence / lyke wyse
they that by penaūce haue cõsolydate themselfe shall
be shortly wonne & ouerthrowen / yf stones be wantin
ge / that is to saye yf stronger in ꝧ fayth moze constaunt
in good werkes / erecte & set vpon a sure foundacyon of
stone be not present. Suche maner stronge & constaūt
people doeth holster and holde vp bothe themselfe and
other in crystes chirche / they be lyke vnto pyllers. Were
not ꝧ glorious martyrs of this maner whiche shedde
theyr blode for our sauyour Jhesu crystes sake / also the
holy confessours & preachers of Crystes fayth. Holy vyr-
gyns whiche kepte themselfe chaste and vndefyled for

the loue of cryst. These lyke harde stones myght neuer be grieued & blowen downe by ony cruelte of the deuyll or by ony sodeyne blast of temptacyon myght be moued from theyr constancy. But good lorde these stones pleased thyn aungelles whyche myniystre & do seruyce vnto the sonne moche / now they assumpte and take vp into / buyldynge of the hyghe cyte Jherusalem. And we that are the remenaut beynge without strength or myght / & lefte behynde / are very feble & weyke / lyghtly ouerthrowen with euery blast of temptacyon. For this cause blyssed lorde / now is the tyme to execute thy mercy in dede vpon thy chirche / syth the pyllers whereby it was susteyned & holden vp be taken awaye. **Quia placuerunt seruis tuis lapides eius.** If these stones be withdrawen / what remayneth but softe erthe / whiche with euery blaste of wynde is soone blowen awaye / yf it be ones dryed. Truly this erth these bytel bodyes of ours wyl soone be dryed vp from doynge good werkes / without the be mercyfull good lorde & sone make them moyst with the due of thy grace. And yf it by thy pleasure so to do / than shal the fountaynes of weppynge teres quylle out and the erth that is to saye we wretched synners shal be made stronge more & more by compunccyon & repentaunce for our synnes / not apte to be blowē downe with euery blaste of temptacyon / whiche shall be grete Joye to thy seruauntes / thyn aungelles / that also are very Joyfull & gladde of one true penytēt persone. Cryst our sauyour sayd. **Gaudium est coram angelis dei super uno peccatore penitenciā agente.** It is grete Joye to all thaungelles of god of one synner that hath forsaken his wycked lyfe & with a good wyll dooth penaunce for the same. If we ones be made moyst & tough on this wyse

no thynge shall than be wantynge but ꝓ hete of thy chꝛy
ste/wherby we may be decocted made harde as stones
that is to saye moꝛe stronge & stedfast in fayth and good
werkes. Suche as shall pꝛeche thy gospell thꝛughe all
ꝓ woꝛlde must be very stꝛōge & constaūt whiche thynge
is yet to come/as many of our holy doctours dooth bete
wytnesse. Foꝛ our loꝛde thy sone Jhesu cryste sayde.

**Pꝛedicabitur hoc euangelium regni in vni=
uerso oꝛbe in testimoniū oīnibus gentibus.**

The gospell of the heuenly kyngdome/the oꝛdꝛe & lawe
of crystes fayth shall be pꝛeched & taught thꝛugh all the
woꝛlde/in wytnesse to all people: & that done the woꝛlde
shall be at an ende. Loo the woꝛdes of our sauyour/The
woꝛlde shall not be at an ende tyll his lawe be taught o=
uer all. And as sayn̄t Austyn wytnesseth it is not yet pet
fourmed thꝛugh all Affryke/noꝛ vnto this day it is not
fulfylled thꝛugh all ꝓ grekes londe/as Origine bereth
wytnesse. Wherfoꝛe sayn̄t Austyn vpon a season wꝛyty
ge to a certayne man named Esichius shewed that the
pꝛechynge of crystes gospell thꝛugh the woꝛlde/also that
all people shall be turned to the fayth of cryste/& crystes
chyꝛche shall be dylated & encreased thꝛughe the woꝛlde
is yet to come/whiche sayn̄t Thomas confermeth in ꝓ
fyꝛst questyon of the fyꝛst parte of his sōme. But blyssed
loꝛd whome wylte thou depute & set to do this grete my
nysterye to pꝛeche thy lawes thꝛugh all the woꝛlde with=
out thou exercyse mercy shoꝛtly. Foꝛ they that sometyme
were able to perfourme ꝓ thynge in dede/be now taken
awaye (as we sayde) in to ꝓ heuenly Jheruſalē bycause
they were so pleasaūt in the syght of thyn aūgeles. Also
they semed & were very apte in dede vnto the superne &
celestyall Jheruſalem. Blyssed loꝛde we know well thy

power is thou may whan it shall please ꝑ create & make
newe stones of ꝑ erth lefte behynde/ꝑ may make of vs
now beynge alyue as stroge & bolde to shewe thy fayth &
comaũdemẽtes as euer were before in tyme past. This
erth is acceptable to thy aũgelles/but for as touch it shal
be more gracyous & acceptable yf ꝑ wylte put to & aug-
ment it w thy grace/therfore now shewe thy mercy vpõ
thy chirche mylytaũt here in erth/for blyssed lord thy ser-
uaũtes/ꝑ is to saye thyn aũgelles shall be mercyfull to it
they shall for ꝑ loue of our nature praye to thy hyghnes
for ꝑ hole cõgregacyõ of all cristen people. Et tre ei⁹
miserebunt. Foũde ꝑ not many stones/that is to say
moche cõstaũt people whan ꝑ began to edyfy thy chirche
were not they whiche thou dyde set in ꝑ foũdacyon softe
& slypper erth: yes truly vnto ꝑ tyme ꝑ made thẽ harde
as stones by ꝑ vertue & strength of thy brennynge charite
Peter ꝑ heed of all other at ꝑ ferꝑge of one haud mayde
or woman seruaũt/dyde he not gyue place & enuyed thy
sone Jhesu cryst his mayster/was not also cõtencyon &
debate amõge other of thapostles whiche of them shold
be cheke & haue ꝑ souerayntc amonge them. Ferther all
they fled for fere whan theyr mayster Cryst was taken &
brought to Jugemẽt. Lo how grete pusyllanymyte cow-
wardnes & vnstedfastnes was i them. But as soone as
ꝑ hete of thy charyte descended vpon them in ꝑ symply-
tude of fyre they were than made so constaunt & sure in
theyr wyndes ꝑ from ꝑ tyme forwarde by no drede/thre-
tynge/nor ꝓsecucion they fered to shewe thyn embassade
& cõmaũdemẽt pronounsynge & expressynge thy gospell
to kynges prynces and other wyse men of this worlde
whome also they ouercame by the vertue of thy worde &
turned innumerable to the fayth & knowlegynge of thy

moost holy name. Also good lorde do now in lyke maner agayne vñ thy churche militaũt/chasige & make the folke & slypper erth in to harde stones/set i thy churche stroge & myghty pyllers ỹ may suffre & endure grete labours watchynge/powerte/thurst/hũgre/colde/& hete whiche also shall not fere ỹ thretynges of pynces/persecucyon neyther deth/but alwaye perswade & thynke with thẽ selfe to suffre vñ a good wyl sclaũders/shame/& al kyndes of turmẽtes for ỹ glory & laude of thy holy name/by this maner good lorde ỹ truth of thy gospell shall be preched thurgh out all the worlde. Et timebũt gẽtes nomen tuũ dñe & omnes reges terre gloriã tuã. Wherby not onely the bulgares comyn people shall fere thy name/but also all kynges & pynces of this worlde shall drede thy magnyfycence and glory. All fere of god also the contempte of god cometh and is grouded of the clergy/for yf ỹ clergy be well and ryghtfully ordred gyuynge good exãple to other of vertuous lyuynge/without doubte the people by that shall haue more fere of almyghty god. But contrary wyse yf the clergy lyue dissolately in maner as they sholde gyue no cõpte of theyr lyf past & done before/wyll not the lay people do ỹ same: it is to be thought they wyll/& what foloweth: truly than they shall set lytell or nought by almyghty god. Therfore by vs of the clergy dependeth bothe the fere of god and also the contempte of god. For of a trouth yf euery persone of the clergy frõ the hyest degre vnto the lowest were able and worthy to occupy theyr romes & places euery mã accordynge to his degre/& euery one of them wolde exercute all ỹ pertayneth to his office quykly without fayntyse or parcyalyte/& with ardent fayth/than ỹ moost harde herted creature ỹ myght be founde amonge

all people coude not but loue & drede our lyuyng god/also by theyr good & vertuous lyuyng/they shulde in maner be compelled to the seruice of hym. O blyssed & happy be those p̄sones þ at ony season shall se this thyng in dede þ is to saye/whiche shall beholde thy chyrche emplyttaunt ones set in a ryght ordre throughe euery degree. O moost mercyfull & blyssed lord make ones an ende & fynysshe þ buyldynge of thy chyrche that þ begannest a longe tyme past/that now a grete whyle hath lasted vnto the wōge Excercyse thy mercy vpon the grouūde werke of it vpon our fragylyte/þ accordynge to þ wordes of sayntpoule Superedificati sup fundamētū apostolorū: & prophetarū:ipso cūmo angulari lapide xpo iesu in quo oīs edificatio crescit in templum sanctū in dño. We may be superedyfycate vpō cryste þ very foūdacyon of thapostles & prophetes: Ioyned vnto hym þ moost hygh corner stone/in whome & by whome begau & encreaseth euery edyfycacyō & congregacyon of crysten people in our lorde. Than without doubte all people shall here the excellēce of thy holy name. All kynges & prynces shall glorify & worshype þ with all theyr true & holy seruyce. A thousande paynyms/saracyns/& Iewes shall be tourned vnto the/lyke as whan the fyrst foūdacyō was set of thy chirche/sometyme .iij. thousāde now .v. thousande/now more/now lesse/were than cōuerted vnto the fayth. Yf it were thā so profytable whan þ fyrst buyldyng was begon/how p̄fitable cā it be thought shall it be whā all is perfyteyly fynysshed & perfourmed. Q̄ edificauit dñs hyō. That is to say/our lorde hath ptourmed fynysshed & set a due ordre in all his chirche/whose glory & worshyp stādeth not in lyke copes of

dyuers colours craftely broudred/neyther ī plate of gol
de oz syluer/nor in ony other werke oz ornament be it ne
uer so ryche ly garnysshed with precyous stones. Thes
ryche Jewelles in tholde tēple were necessary to be had
& vsed for thapparayle of ỹ bysshop & other prestes mys
nysteryng tholde lawe. But syth it is so all theyr doynge
was but onely a shadowe & figure of thynges to come/
therfore now we may not seke ỹ outwarde glory & wor
shyp of the body/but onely ỹ inwarde honour & profyte
of ỹ soule. The thynge ỹ was sygnyfyed in ỹ olde lawe
by golderis clennes of clepence. And by precyous stones
vertues of ỹ soule. As saynt Poule wytnesseth sayenge
Gloria nr̄a hec est testimoniū scientie nr̄e.
Our Joye is the truly mony of a clene cōscience/whiche
Joye without fayle shone more bryght in the poore apos
ties thā doth now our clothes of tyssue & golden cuppes
Truly it was a more glorious syght to se saynt Poule
whiche gate his lyuyng by his owne grete labour in hūs
gre/thurst/watchynge/in colde/goynge wollward/& be
synge about ỹ gospell & lawe of cryst both vpon ỹ see &
on ỹ londe thā to beholde now tharchebysshoppes & bys
shoppes in theyr apparayle be it neuer so ryche. In ỹ tys
me were no chalyses of golde/but thā was many goldē
prestes/now be many chalyses of gold/& almoost no gol
dē prestes/truly neyther golde precyous stones/nor glos
ryous bodyly garmēts be not ỹ cause wherfore kynges
& pryncess of ỹ worlde wolde drede god & his chyrche/for
doubtles they haue ferre more worldly ryches thā we
haue/but holy doctryne good lyfe & example of honest cō
uersacyō be ỹ occasyōs whereby good & holy mē also wyc
ked and cruell people are moued to loue & fere almyghty
god. Cruell Attila fered Leo ỹ pope/wycked Totila dred

sayne Benedicte ꝑ monke/ & Theodosius the emperour le
red saꝑ Ambrose/ & why: truly bycause they herd theyr
doctrine/ & sawe theyr lyues so good & honest. O blysfed
lord how glorious & beauteous shold thy chyrche be yf it
were garnysshed & made fayre w̄ suche vertuous creas
tures/ for thā sholde all people here thyn holy name/ & all
kynges & prynces sholde drede thyn excellent glory/ yf ꝑ
wolde edyfy & ornate thy chyrche on this maner. Vide
bit in gloria sua. Than shall it be seen i a shynynge
garment of dyuyne grace/ gyte w̄ the golden wysdome
of holy scrypture/ & garnysshed rounde about w̄ all maner
precyous stones for ꝑ diuersite of vertues/ whiche glory
shall blynde ꝑ worldly syght of kynges it shall turne the
hertes of prynces from voluptuous delectac̄ons/ & yse
thrugh vnto ꝑ myndes of all people moche more than al
ꝑ ryches of this worlde. Tholy apostles were glorious
not by golde or syluer/ sylke & precyous stones/ but onely
by theyr vertues/ sayne peter sayd. Aurū & argētū
nō est michi. I haue neyther golde nor syluer/ nor wor
stādynge in ꝑ name of cryst he made a lame man to go/
also reysed frō deth to lyfe a dead woman. Poule in lyke
maner whiche had no worldly ryches but gaue hys ly
uynge with his owne sore labour/ made hole one ꝑ was
borne lame in to this world/ & delyuered an other whiche
was vexed with a wycked spyryte by callynge vpon the
same name Jhū. Sayne Johñ ꝑ electe virgyn of god by
his prayer turned braūches of trees i to gold. he dranke
venym & poyson wout hurte/ & restored many dead fol
kes to lyfe agayne. Sayne Barthylmew in ꝑ presence of
kynge Polemi⁹ by his prayer to god caused a horryble
& fereful deuyll to go out frō an ydoll. The holy apostles
were endued w̄ these & many more meruaylous actes

whiche alwaygbey god wrought in thē by theyr prayers
Our blyssed lorde gaue no hede to the goodly apparayle
of theyr bodyes for they had none suche but he regarded
onely the clenlynes & fayrenesse of ꝥ sole/that is to saye
he byde beholde they stedfaste & graunded fayth/bothe
hope/& charite was in thē/they were shynynge in fayth
stedfast in hope/& brēnynge in charyte/who soeuer had
so grete fayth/all thynges sholde be possyble for hȳ to do
For our sauyour cryst sayde. Si fidē habueritis sicut granū sinapis diceretis mōti: transi hinc et transibit/et nichil impossibile erit vobis.
If our fayth were lyke vnto a mustard sede corne/whi
che is lytell in quātyte betokenynge mekenes/it is also
bytynge and sharpe in the mouth/sygnefyenge feruent
charyte/ye myght saye vnto a mountayne remoue and
go from hens/& anone at your cōmaundemēt it sholde
so do/no thynge sholde be to you impossyble. Good lorde
of whome had the apostles soo grete fayth but onely of
the/they sayde. Domine adauge nobis fidem.
Lorde encrease our fayth. For as moche as thou arte ꝥ
same god and a lyke plenteuous in mercy as euer thou
were/now shewe mercy vpō thy chyrche afresshe/for it
is tyme so to do/syth our fayth begynneth to fayle & waxe
scante. Make perfyte the buyldynge of it. Graunte that
it may shyne in glory. Augment and encrease the fayth
of thy chyrche/whereby it may be gracyously herde of ꝥ/
and werke meruaylous/to thentēt that all people sholde
fere thy blyssed and holy name/and kynges of the erth
drede thy glory. Soo that in concurrence all the worlde
may loue the/worshyppe the/and fere the/Sayenge.
Quia dñs edificauit syon que nunc videtur

in gloria sua / respexit in oratione humilium et
non sprevit precem eorum. Our lord hath espyed & buyl
ded his chyrche strongly vpon a sure soldacyon whiche
now is seen in welth & glory endued w̄ many noble ver-
tues / he hath also loked vpon the prayer of theke people
& graūted theyr petycyon. ¶ Now folowethe the seconde
parte wherin we be taught to moue the goodnes of god
vnto mercy / by ỹ euerlastynge remēbraūce of his bene-
feytes. Of a trouth a grete parte of recōpence for a good
turne done to ony persone is not to forgete it / but rather
haue it contynually in remembraūce. One of the grete-
ste vnkyndnesse that may be is this / yt we forgete and put
out of mynde kyndnes & benefycyall gentylnes shewed
vnto vs / no thyng may sooner remoue & put away noble
& lyberall myndes from vs. And contrary wyse he that
wyll remembre a good turne or benefeyte is worthy to
haue gentylnes & lyberalyte shewed to hym. And what
shall we do / what recōpence shall we make for the grete
benefeyte gyuen to vs / that is to saye / for this mercyfull
erectyon & buyldyng of crystes chirche / to thentēt it may
euer be had in memory / not onely of vs / but also of all ỹ
shall come after vs / we shall wryte this benefeyte / & so le
ue it in ppetuall memory. This is ỹ moost sure waye of
all other to cause a thynge lōge to be had in remēbraūce
that they whiche shall come after vs may knowe ỹ very
trouth of ỹ grete goodnes & mercy of god shewes in our
dayes. For moyses lefte in holy scrypture many meruay
lous and wonderfull thynges the whiche almyghty god
wrought in hym for ỹ erudycyon of the Jewes. And yt
he had not so done peraduenture we sholde now not haue
had knowlege of them. Also the holy euāgelystes lefte be
hynde ỹ gospelles wryten by them of crystes myracles

shewed here in the erth/euer worthy to be had in mynde
whiche perchaūce we sholde not haue knowen of theyr
wrytynges had not be. Therfore syth our lorde god moost
benefycyall hath gyuē to mākynde so many grete bene
feythes/bothe in tholde lawe the tyme of moyses/& in ỹ
newe lawe the tyme of cryst our sauyour/after that rede
med man with the moost precyous blode of his onely be
goten sone/sowed & endued ỹ chyrche of Cryst with so
holsome doctryne/& stablysshed ỹ same by shewynge of
so many grete myracles/also by ỹ deth of many holy sayn
tes/ferther/syth he is about to brynge our soules to hym
by so many dyuers mēanes/notwithstādynge we slyppe
downe frome his handes ouerthrowen & oppressed by ỹ
grete weyght of our synnes in to the foule claye and fyl
thynes of worldly cōcupyscences/yt he now wyll vou
chesaue after so many vnkyndnesses shewed on our par
tye to execute his mercy agayn vpon vs/were not these
grete benefeytes worthy neuer to be forgoten. Sholde
they not be cōmēded & lefte in perpetuall wrytynges to
the laude of ỹ grete mercy of god. Therfore Scribantur hec in generatione altera et populus qui creabitur laudabit dñm. Let them be wrytē euer
to be had in mynde of other generacyōs that all cryste
people to come here after may by those manyfolde bene
feytes gyuen vnto vs laude & prayse almyghty god. An
euyll tree may brynge forth no good fruyte/thā thus/ỹ
people whiche is ones euyll dysposed & drowned in the
malyce of synne/how may be thought that ỹ posteryte
of them shall be good/without almyghty god make it of
nought. Our blyssed lorde is of power to reyse vp & ma
ke of stones as good people as he wolde haue. Syth we
now be wrapped in so many greuous synnes/the people

whiche here after shall come of vs can not be good and well ordred/without that almyghty god make them of nought/& after whan that people shall knewe thy scrypture bothe our frythynes & theyr owne clennes/also our wretchednes & theyr felycyte. How moche shall they be bounde to god & how grete laude shall they geue vnto hym. For of a trouth no man can knewe ye value sufficyently of a grete gyfte or benefeyte/whiche knoweth not how grete hurte other haue suffred for lacke of it/& also what domage his selfe sholde endure yf he wanted the same. Therfore. Populus q̄ creabit laudabit dñm. All cryſten people here after to come redyng & vnderstandynge ye grete benefeytes gyuen by almyghty god in our dayes shall laude & prayse hym in theyr tyme/& not cause seles. But wherfore shal they prayse our mercyfull lord. Quia prospexit de excelso sctō suo. Surely by cause he loked downe mercyfully vpon vs from heuen/why lo: dooth not god se all ye we do/is not euery thynge naked & open to his syght/what nedeth hym so laye he loked downe from his hygh holy place/peraduenture bycause prospicere is to loke afarre/truly ye more grieuously that synners haue offended and trespalled agaynst almyghty god/the ferder they be gone awaye frō hym. For this cause. Syth after ye grete innumerable benefeytes gyuen of our mercyfull lorde/where also in maner he myght haue done no more for vs/yet we fall contynually in to euery synne & wretchednes/truly it is our grete vnkyndnes hath chased vs so ferre awaye frō hym that meruayle it is he will vouchesaue to loke so ferre downe to our ingratytude done vnto his gentylnes/whiche also brought ye peo[illegible]t of egypte so meruayslously with so many [illegible]ge tokens and wonders caus

ſed them to paſſe a fote thrugh the reed ſee drye ſhodde/
whiche ſente downe from heuen aungelles fode & other
wyld foule/curlewes/or quayles/cauſed water to flowe
out of ꝑ harde ſtone for they relefe/ gaue them dyctory
of all theyr enemyes/made the flode of Jordane to leue
his naturall courſe & turne backwarde/deuyded & par-
ted ꝑ londe of behelt accordynge to ꝑ nombre of the try-
bes and kynredes of Iſrael/ſo many as were ordeyned
to haue poſſeſſyon/& ſo oftentymes had mercy on them
after they cõmytted ydolatry/whiche alſo called vs vn-
to grace/where naturally we came of the gentyles and
graffed vs in the very olyue tree of fayth/ſuffrynge the
naturall bowes of it to be cut awaye/ꝑ olyue tree ſygne
fyeth the people of Jewes. Laſt he ſpared not his owne
ſone but gaue hym in redẽpcyon for vs all/notwithſtan-
dynge we vnkynde & mooſt vnkynde wout meſure take
no hede thynke not how moche charyte of god is ſhewed
to vs/but forgete & in maner deſpiſe to folowe & do after
our mercyfull lord for his grete merytes vpõ lyers. O
toughe ſtely hertes/o herte moze hard thã flynt or other
ſtone. O grete vnkyndnes whereby we are made ſo ferre
away frõ god/ꝑ it is meruayle & i maner a boue all mer-
uayles to knowe hꝑ loke ſo ferre downe in to ſo grete ex-
tremite of ingratitude/therfore let theſe meruayloꝰ hiſ-
teytes of god be wrytẽ for a cõtynuall remẽbraũce of all
crystẽ people to come after vs. Quia ꝓſperit de ex-
celſo ſcto ſuo. Who loked downe ſo ferre: truly our lor
de god whiche made all thynges of nought & is almyghe
ty/he may do what hym lyſte. From what place loked he
downe/verely from his owne hygh & holy palays. And
whether/in to a lowe & ſtraunge place not halowed/he-
uen is of a grete heyght/namely heuen of all heuens is

so hygh that none aduersary of god may attayn to come thyder/it is so holy that no spotte of synne may be in it. And last it is so moche impropered vnto almyghty god that none of his enemyes may there haue ony parte w̄ hym. And this erth whiche we wretched synners do enhabyte is not set vp on hygh/but downe in a lowe place full of synnes and wyckednes in euery parte of it/where in also deuylles haue dompnacyō/whome saynt Poule calleth prynces/potestates/& rulers of the worlde & of synfull soules. It pleased almyghty god to loke a ferre downe from that hyghe place in to this erth soo lowe a place. From that so holy a place in to this worlde a place voyde of all holynes. He loked downe also from the place wherin none of his aduersaryes shall be parte takers with hym in to this so straunge a place where as his aduersaryes haue dompnacyon/where also so many grete vnkyndnesses be exercysed ayenst hym. **Dominus de celo in terram aspexit.** Our blyssed lorde hathe loked downe a ferre w̄ his eye of mercy from the hyghest heuen in to the erth. But to what purpose/w̄ what entent dyde he so loke he downe to haue ony pleasure worldly/or elles to here the voyces of good and ryghtwyse people whiche lauded & prayse hym. Nay verily/but onely to here the crienges/weppynges/and waylynges of wretched and vnkynde people. Also to here the waylynges of those that knewe not themselfe what they were set in honour & prosperyte/neyther gaue laude & prayse vnto our lorde god as they ought to haue done of verye dutye/but vtterly put out of theyr mynde and forgate his manyfolde grete benefeytes/neyther gaue thankes for them/but rather fell downe in to all the fylthyness and insacyable pleasures of the flesshe/vnto the grete

vylworshyp & shame of almyghty god so moche as laye
the / what folowed / almyghty god suffred those people
to fall i to ỹ power of theyr enemyes / & they anone toke
them pryseners / and so taken bonde fast and myserably
stretched them in bondes ropes & fetters of synnes / in ỹ
whiche misery many of our forefaders perysshed & were
dãpned eternally. But whan ỹ posterite of them sawe
theyr destruccyõs / & myseryes callyge to mynde ỹ good
nesse of god & theyr owne vnkyndnesse / they were moche
penitẽt for theyr offences & myslyuynge / wherwith our
moost mercyfull lorde beynge moued of his goodnes to
extende his mercy / loked downe frõ his holy place heuẽ of
all heuens in to the erth. Ut audiret gemitus cõ=
peditorum & solueret filios interemptorum.
Because he wolde here the waylynges of pryseners fet
tred & bounde with ỹ bondes of synne / & vnbynde or set
at lyberte the penytẽt chyldren / whose forefaders were
dãpned / we shall wryte this goodnes of god & put it in
a perpetuall memory to thentent all that here after be to
come may shewe eche one to other how mercyfully our
lord hath delte with vs / in ỹ whiche one thynge he shall
exhybyte & shewe so grete mercy to vs ỹ it is not possy=
ble for ony tonge to tell or to be oppressed in wordes / not
withstandynge god that is so ryche & plenteuous in mer
cy shall thynke it but a lytell / wherfore he shall adde & en
creace it more. This blyssed lord shall not onely delyuer
vs from our wretchednes / but also of his mercyfull lybe
ralyte / he shall set vs in grete honours. I can not shewe
how a persone beynge in thraldome myght haue more
honour thã to haue his pleasure & be honoured i ỹ same
places where his cayptall aduersatyes coueyted moost
to be honoured. The deuylles studyed to gete honour in

two places chefely/in heuen and in erth. In the erth the hebrewes had fuffycyent experyēce/from whome they toke awaye ȳ honour & worshyppynge of god almyghty/enforcynge them to cōmytte ydolatry. And now they assayle vs with thousandes of gyles & fraudes/chalengynge the domynyon and power of this world to themselfe. In heuen also from whens they were expulsed for pryde/they toke vpon them and were aboute to vsurpe ȳ honour of god for themselfe/for Lucyfer the chefe capytayne & tyngleder of them (to whome many other consented) sayd. **Ascendā et ero similis altissimo.** I shall ascende and be lyke to god. But now to our purpose. Our blyssed lorde and mayster shall make vs honourable in bothe places. Fyrst here in erth to his chyrche mylytaūt he shall gyue vs power to preche & shewe ȳ vertue of his mooste gloryous name to all people vnyuersally/whiche shall be a very worshyppfull office. For by that sayne Poule was called the chosen vessell of almyghty god to bere aboute that honourable name/and boldly shewe it/not onely to the vulgare and comyn people/but also to kynges and prynces of the erth. Also noo thynge may be more greuous vnto our enemyes thā it. For they contynually blaspheme that mooste holy name. For this grete honour it folowth **Ut annunciant in syon nomen domini.** Our lorde shall set ȳ mynystres of his chyrche mylytaūt in honour/ȳ they may shewe vniuersally his holy name to all people. In heuē also from whens Lucyfer and all his company were dejecte and caste out/we shall laude the name of god without ende/and there shewe to his honour his manyfolde dedes of mercy/gyuynge thākynges vnto hym that we haue scaped by his benefeytes the snares and daūgers

of all our capytall enemyes / we shall be exalted in to ỹ heuenly Jherusalem / from whens they were thowen downe accordynge vnto scrypture. Deposuit potẽtes de sede & exaltauit hũiles. Almyghty god deposed and put downe from heuen proude Lucyfer with all his company / and exalted meke people in to that glorious place. Wherfore euer / what soeuer we do here in this chyrche mylytaunt / by prayer / laude / or ony suffrage to god / the same is borne vp by his aungelles in to the heuenly Jherusalem. For the whiche it folowyth. Et laudem eius in hierusalem. The aungelles shall bere vp all our suffrages done to the laude of almyghty god in this chyrche mylytaunt / vnto the celesty all Jherusalem. When our lorde hath delyuered vs by this maner from the bondes / fetters / and all bõdage of our enemyes / and made vs able in vertues for to preche and shewe his blyssed name vnto all his people / thã doubtles not onely the comyn people / but also kynges & prynces shall come togyder in one to serue and laude almyghty god. Than blyssed lorde shall the people fere thy name / and all kynges shall drede thy glory & magnyfycence / that is for to saye / whan our lorde of his goodnes shall chaunge and turne the softe and slypper duske sygnefyenge wretched synners in to tough erth by wepynge and true penaūce for theyr synnes / and after that make them harde as stones by brennynge charyte / apte and able for to suffre grete laboures in shewynge boldly thy glorious name thrughe out all the worlde / spredynge and sowynge ouer all ỹ doctryne of thy gospelles gyuynge also example of good and honest cõuersacyon to thende that all the people in this worlde may be gadered in to one flocke / and the chyrche to be knytte togy

der in one fayth hope & charyte/wherfore this is added.
In conueniendo populos in vnum & reges vt seruiant dño. If it wolde please our lorde god to shewe this grete goodnes & mercy in our dayes ỹ memory all of his so doynge ought of very ryght to be lefte in perpetuall wrytynge neuer to be forgoten of all our posterytye ỹ euery generacyon to come myght loue & worshyp hym tyme without ende. But in soo moche as nothynge in this lyfe can be ferme & stable wout the helpe of god/therfore in this thyrde parte we are taught to make our petycyon vnto our blyssed lorde ỹ he vouchesaue of his goodnes to lusteyne & holde vp his chyrche myly tasit in ỹ same ordre & course that we haue spoken of/to thentent after ỹ Journey ỹtourmed in this lyfe it may the sooner ascende & come to ỹ yeres whiche euer shall endure in heuē. Truly or euer this ordre & course of this chyrche mylytasit be fynysshed accordynge as we haue shewed shall be so many anguyshes & trybulacyõs in ỹ sayd chirche of god as neuer was seen or herde before vnto this day/whiche thyng cryst our sauyour wytnesseth sayenge. **Erunt dies ille tribulationis tales quales nõ fuerũt ab initio creature quã condidit deus vsq nunc neq fient.** Holy interpretours of scrypture saye there was neuer so grete pertubacyõ before tyme neyther shall be here after as is to come in the tyme of Antecryste/in whiche tyme shall be so grete trouble & sorow amõge cryslen people ỹ without our lorde delyuere them & put to his helpe the sooner almoost all shold perysshe. For hymselfe sayd. **Nisi dies illi abreuiasset dñs dies nõ fuisset salua omnis caro.** If almyghty god had not ordeyned ỹ tyme of Antecryst

to be shorte/no mā almoost than beynge alyue shold be saued. Thus our moost louynge mayster Cryst gyueth monycyon vnto his chyrche myly tañt here in erth of ꝑ trybulacyon to come/leest peraduenture sodeynly vnbꝫwares it fall in decaye. And though it were sorowfull & greuous for ꝑ chyrche to here these sayde wordes/neuer theles comforte myght ryse agayn by an other sayenge of our sauyour. Ecce ego vobiscū sum oīnibus diebꝰ vsqꝫ ad cōsūmationē seculi. Beholde I am with you contynually vnto ꝑ worldes ende. And i an other place he spake these wordes folowynge whiche perteyne more vnto this mater. Sed ppt̄ electos quosele git breuiabit dies. God shall make shorte the tyme of Antecryst for the loue of his electe people/leest they by the gretenes of that trybulacyon sholde fall from the trouth of cristes sayth. For these wordes of almyghty god it is no meruayle ꝑt our moder holy chirche ones set and ordred in the course of vertue & in ꝑ waye of ryghtwyse quyrlacyō/desyre to knowe thende of her labours and trauayle/also the shortnes of her dayes/wherfore it folowyth. Respōdit ei in via vtutis sue: paucitatē dierū meoꝝ nūcia michi. None doubte of this was wryten of Syon/and as we sayd Syon sygnifyeth the chyrche/therfore the chyrche myly tañt stablysshed and edyfyed in vertue to the vttermest/beynge in mynde the wordes of Cryst for the trybulacyōs to come maketh answere to hym in ꝑ course of her vertue desyrynge to knowe ꝑ shortnes of her dayes/and where as prayers made vnto god for a good entēt may not be vnprofytable/therfore in this cause ꝑ chyrche asketh helpe of god. For Cryst sayd. Vigilate itaqꝫ omni tem

poze orantes vt digni habeamini fugere ista
via que futura sūt. Awake & be alwaye in prayer þ
ye may be worthy and able to flee these troubles to come
whan a shyppe is ones set in course to seyle vpon the see
yf in þ meane season a sodeyne tẽpest of water or wynd
de come ayenst þ shyppe / it sholde be a grete impedymẽt
vnto the goynge forthwarde / so without doubte whan
the chyrche mylytaūt shall be dyrected by almyghty god
in the waye of vertue yf in the meane tyme grete tẽpest
of tẽptacyons & many stormes of trouble mete sodeynly
& come dyrectly ayenst it / grete hurte & let shall folowe
in þ passage. For this cause / þ chyrche hauynge knowles
ge before by our saupour cryst of þ trybulacyõs to come
also þ prayer is þ onely remedy for the same / maketh pe
tycyon to god þ her course be notwithstãde & letted / neys
ther to be called agayne in þ myddes of her Journey by
thoses trybulacyõs / sayenge. De reuocesme in di
midio dierum meorum. Blyssed lord sayth our moder ho
ly chirche suffre me not by these trybulacyõs to be called
agayne in þ myddes of my Journey / in þ myddes of my
dayes / so many perylles & Jeopardyes be vpon the see þ
who soeuer shall seyle ouer it must nedes be desyrous to
come vnto an hauen / namely to þ hauen wherin is tran
quillyte & rest wout peryll. Lyke maner it is in þ grete
see of this worlde / for in it be so many sodeyne stormes &
perylous blastes of temptacyons to mete vs on euery
syde that syth þ porte where vnto we be goynge is of so
grete surete / no mervayle though the chyrche mylytaūt
desyre & make haast to come vnto it. Also it is grevous
vnto the sayd chyrche / yf at ony tyme the passage sholde
be slaked or put abacke comynge vnto that quyete has
uen. Therfore is no pleasure in this world to cause it re-

mayne/why: for it perceyueth well that noo thynge vn
der the sonne is stable. All is but vanyte. One genera
cyon gooth/an other cometh. They that were afore our
tyme be now passed and gone. And no man perceyueth
the grete domage whiche we suffre by the absence of ma
ny of them. Who is now soo sloburne and euyll wylled
that his herte coude not meite and be kyndeled with the
fyre of charyte/yf he myght here the apostles preche/se
the constaunt fayth of martyrs/and haue at hande the
holy conuersacyons of confessours. If now were so mas
ny laymes yet alyue in the chyrche as were before in tys
me paste/that euery one of vs myght be in their compa
ny whan we wolde. It is not possyble to shewe what
pleasure we sholde haue in their holy prechynges/cons
staunce of fayth and holy conuersacyons/also what good
nes we sholde purchace vnto soules by the reason of the
same. Than of a trouth we sholde be desyrous to come
vnto that porte where no successyon of generacyon is/
but all eternyte without chaunge/as in heuen where als
myghty god is resydent. For this our moder holy chyr
che prayeth ꝑ she be not letted nor called away by worl
dly temptacyons from the begynnynge of her Journey/
sayenge. Q ñ a generatione in generationē
ānj tuj. Here in the erth is dyuysyon of generacyons
from one vnto an other/whā one is goynge/an other co
meth. But good lorde there is none suche where as thou
arte/for thy yeres thy tyme shall euer ēdure. Thyn eter
nall contynuaūce shall be moche more excellent & moche
ferre aboue the perdurauce of heuens/or of the erth.
Of the erthe it is sayd thus. G eneratio preterit
generatio aduentj: terra autē ineternū stat.
Generacyon gooth/generacyō cometh/ꝑ erth standeth

euer/but almyghty god was afore the erth. We se also ꝑ erth taketh his goodnes & perfectyon of an other/ ꝑ is the sonne/for in ꝑ absence of the sonne the erth is derd/ & in maner naked without ony comforte/ & at ꝑ compynge agayne of the same it is cladde & couered with all maner of fayrenes. Than thus/that thynge whiche taketh his perfectyon of an other muste nedes without doubte re ceyue his essencyall beynge of an other/the erth dooth in lyke maner as we haue shewed/therfore he hath his be ynge of an other/ & that thynge of whome he had his be ynge must nedes go before and contynue lenger than it. The maker & begynner of the erth was almyghty god/ As it foloweth. **I**nitio tu dñe terrā fundasti. Lorde thou made the erth in his begynnynge/ therfore god was before the erth/ & not onely before the erth/but also before heuens. For we se and beholde the mone some tyme full of lyght & somtyme without/which lyght she receyueth of ꝑ sonne/of whome also all other sterres take theyr lyght. The sonne gooth somtyme from vs/ & anone it cometh agayne/now it ryseth & anone it goth downe/notwithstādynge he kepeth his course without fayle Of whome receyueth the sonne his course: verily onely of almyghty god/for by the cōmaundement of hym it is borne aboute in the ordes aboue/lyke as other celestyall bodyes be. For a conclusyon it foloweth/all these haue theyr ordre & beynge of almyghty god. **E**t ope ra manuū tuarū sunt celi. Good lorde thou onely made ꝑ heuens/ & of ꝑ they haue ꝑ naturall course in theyr mo uynges. By this we perceyue for a trouth that heuen & erth had theyr begynnynge & institucyō of god/they en dure and cōtynue onely by his mcruaylous power/also they shall haue an ende of this cōdytyon they be in now

whan it pleaſe ꝯ god. For it is wryten. Celū et terrā
tranſibunt. Heuen & erth ſhall haue an ende. O mer-
uayous blyndnes of mortall creatures whiche wyll not
ſuffice vs to loke vp & remembre the eternyte of yeres to
come/wherof ſhall be none ende/ſyth ỹ tyme of our lyfe
is here ſo ſhorte and ſoone paſſed away/& all the worlde
lyke wyſe ſhall ſoone be at an ende. Why do we not ſpede
vs haſtely to come vnto that reſt of eternyte whiche may
be obteyned by our lytell & ſhorte labours here/rather
than folowe the voluptuous pleaſures of this worlde/
wherby we ſhall come in to euerlaſtynge deſatysfacyõs
and bernynge in hell. For where almyghty god is reſy-
dent all thynges be good/whoſe goodnes is menarrable
& euerlaſtynge. Euery thynge in this worlde is caduke
tranſytory & momentany/all volupty in this lyfe endu-
reth but a ſhorte ſeaſon/no generacyon ſhall lõge be per
manent. Heuen & erth ſhall haue an ende/wherfore it fo
loweth. Et ipſi peribunt tu autem permanes.
Heuen & erth ſhall peryſhe/but ỹ good lord arte euerla
ſtynge/how ſhal they peryſhe & be at an ende/truly none
otherwyſe but they ſhall be chaũged in to an other cõdy
cyon than they be now in/heuen ſhall be newe/& ỹ erth
alſo/as moche to ſay/both ſhal be chaũged & made newe
lyke as our bodyes after ỹ generall reſurrecyõ ſhall be
in an other condycyon/not that heuen & erth ſhall haue a
newe ſubſtaũce/neyther our bodyes/but a newe condy-
cyon of ſubſtaũce/theyr cõdycyõs ſhall in maner be olde
& worne/& for that they ſhall chaunge & do awaye theyr
olde condycyon/lyke as we myght ſaye/they ſhall do of
theyr olde garmẽtes and do vpon them newe. The pro-
phete ſayth. Oẽs ſicut veſtimẽtũ veteraſcent.
All ſhall waxe olde lyke as dooth a garment. Notwith-

stondynge they shall be chaūged newe/ & set in a better
cōdycyon than they were in before. Saynt Peter sayth.
Nouos.n.celos et nouā terrā expectamus.
We beseye a newe heuen & a newe erth/ not in other wyse
ment/ but in a newe cōdycyon of substaunce/ lyke as in
chaūgynge our clothes/ we do of the olde & put on newe
So ỳ heuens after theyr olde condycyons taken awaye
shall be renewed in to a ferre better maner/ they shall be
couered wt a more noble couerynge by ỳ cōtynuement
of god/ It foloweth. Et sicut optorū mutabis
eos & mutabunt. It is accordynge wt reason ỳ euery
thynge create in ordre at ỳ last must nedes attayne vnto
ỳ thynge whiche is moost hygh in perfeccyon/ of whome &
by whome all other dooth depēde & haue theyr ordynal
it selfe depēdeth of no thynge but may haue all ỳ it hath
of it selfe fully lynge thyselfe habundauntly wedynge no
thynge of ony other/ & all other hath nede to it/ as wel mā
as other creatures vpon ỳ erth. The erth also heuē & all
thynges cōteyned in ỳ circuyte of the heuens haue nede
to it. The ghacyōs of men sholde not longe lyue yf they
were not nourysshed wt the fode & fruyte ỳ groweth vpō
ỳ erth/ also they coude not be brought forth but of ỳ erth
It selfe erth shold away be bareyne & without fruyte yf
it receyued no moysture & hete frō heuē. The inferyour
ordres in the heuens be ledde aboute in theyr course by ỳ
fyrst ordre. And last the fyrst ordre hath all his vertue and
strength of almyghty god encreaser of all thynges. For
as moche as almyghty god hath no thynge aboue hym
wherof hy myght take ony thynge for his perfeccyon/
therfore he is moost hygh/ moost perfyte/ al good/ and ỳ
selfe goodnes/ hauynge euerlastynge perduracyon/ with
out begynnynge/ without ende/ before euery thynge/

and cause of all thynges/of whome euery thynge receyueth his perfeccyon and is made of nought/whiche gaue vnto all creatures apte and cõuenyent strength/and may take it awaye whã his pleasure is so to do/notwithstandynge he is allwaye one immutable ꝛ without trãsmutacyon in all his actes/wherfore it is spoken vnto hym

Tu autẽ idẽ ipse es ꝛ anni tui nõ deficient.

All erthly thynges be mutable ꝛ shall haue an ende/but thou good lorde arte alwaye one without chaunge/and thy yeres shall neuer fayle/thou arte euerlastynge Than syth our blyssed lorde is auctour ꝛ maker of all thynges also hath dyspncte and ordred them in soo meruaylous good ordre/made fayre the erth with herbes/trees/and with beestes/the water with fysshes/the ayre with byrdes/and the heuens with sterres. In all these is grete pleasure ꝛ fayrenes for our bodyly eyen to beholde. Our best and moost benygne lorde god made all these comyn bothe to ryghtwyse ꝛ vnryghtwyse people/for his frendes and for his foos. **Qui solẽ suũ facit oriri super bonos ꝛ malos.** whiche maketh his sonne to sprynge and shyne both vpon good people and euyll. For as moche as our blyssed lorde hath gyuen vnto all these eadukte and transytory thynges so grete fayrenes as is dayly perceyued and seen/how grete beaute and bryghtnesse shall we thynke hath he gyuen vnto these eternall places wherin his selfe is enhabytaunt and abydynge. ❧.

Syth he hath endewed the hous of men/that is for to saye this worlde with so many cõmodytees/how moche more hath he ornate his owne place and royall habytacyon. And laste/syth he hath gyuen vnto this noughty worlde so many grete pleasures/comen bothe vnto his

frendes & his enemyes nedes muste be ferre from goode lyuelle & pleasures where lyght is inaccessible whiche no tunge can expresse neyther mynde thynke prepared & made redy in his place celestyall to his frendes that serue hym dylygently & louyngly in this lyfe. The chyldren of oure moder holy chyrche whome ye myny[illegible] & seruaun tes of almyghty god hath regenerate by the wordes of ye holy gospell shall without fere or drede be inhabytaulte & abydyge in this holy place/wherfore ye chyrche sayth vnto god. **Hilii seruor tuorū habitabūt.** The chyldren of thy seruauntes shall be ymanet in thy sémary Lo in these wordes the chyrche dyscrybeth meknesse & lowlynesse callynge the inherytours of heuē not her chyldren but ye chyldren of ye seruauntes of god. For saynt Poule whiche named hymselfe goddes seruaūt called those people whiche he gate by prechynge of Crystes lawe his owne dere chyldren/sayenge. **Ut filios charissimos moneo.** I warne you my dere chyldren/& why he so named them the cause folowerth. **Per euāgelū ego vos genui.** I haue goten you by prechynge the holy gospell of Cryste. The seruauntes of god that preche & teche his holy doctryne be named faders/the chyrche a moder/& all true cristen people be called chyldren/whi che after this lyfe shall abyde euerlastyngly in ye seruau ty of god amonge those inestimable pleasures. **Et semen eor in seculū diriget.** And the seede of them/ that is to saye theyr good werkes shall be dyrected vnto heuen eternally/no man in this lyfe is so stedfast in well doynge/but somtyme may erre. The holy mā Job sayd **Uerebar oīa opera mea.** I fered all my werkes, I knewe not what state I stode in. Saynt Poule

saide sayth. Quid sit at vilicat ne cadat. He that ryght lyuyth lyuyinge in the state of grace/let hym beware lest he fall from it. But who knowe shall be admytte in to ꝑ heuenly Jherusalem shall be fure neuer more to synne/ he shall so be confirmed by grace that neuer after he shall offende/but what so euer he doeth this shall be good and ryghteouse. Wha lyke of good ryghteous people ꝑ is to saye they? good workes shall be lyfte vp in to heuē/ exortyng vs to let vs make an ende of our synnes beholdyng our most mercyfull lorde god ꝑ he vouchesaue to loke vpon the mysery of his ryghte myserable with the eye of his mercy lowryng set in is woūdyng able wt wytnes ꝑ may turne all the people vnto the fayth of Cryste/makyng the lyke of the ryghte innumerable. And in conclusyon the ryghte ones set stably in the course of vertue be not letted nay calle abacke in her Journey/but stedyly may attende to the eternall pleasures of almyghty god in hys vew where the true cytezen of our lorde shall be permanent people without ende. Amen.

Mercy synner hath ryght the consyderacyon of our goode almyghty lorde ihesu/ ꝙ hath bestowed so many gyftes ꝑ perfytions hepe vnto vs/ chalenge nothyng to vs/ but sorowe ꝑ lamentacyon for our offences/ whiche only hath clensed vs ꝑ made vs worthy ꝑ to be admytted ꝑ receyued in to ꝑ company of ꝑ prophete Jesus/ seruyng hym contynuelly in ꝑ sight of his dyuyne

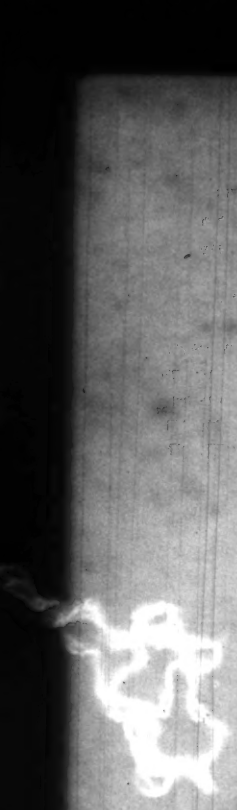
tentyons/whan he rode beside the chariot of god.
And we shall here marke a note. that poyntes in ꝑ same
ordre as they be there spoken. Fyrste when Jonas hys
proude goddes commaundement contrared hym he rose auay &
fledde fraym the face of god. Secondly whan he wente to
a towne named Joppen wyth to the see/there he fonde
a shyppe ꝙmpt to passe ouer on his Journey. Thyrdly
whā he entred in to ꝑ shyppe/& as scripture sayth came
downe in to it hauyage mencyon by ꝑ soden ryssynge
of grete tēpestuous stormes/notwithstandynge shold not
retourne to londe. Fourthly whan he wente downe in to ꝑ
holowe & lowest places of ꝑ shyppe there slepte soūdly.
Fyftly whan he was cast out fro thens in to ꝑ surgynge
see. Sythly whan he was deuoured & swalowed downe
in to the lowest parte of a grete whalles belye. Seuenthly &
last/yt in all these tribulacyōs he had not (shortly rehe-
arsed) almighty godz be socoured be his helpe/coude not
haue scaped/but anone as he had bē dygested in ꝑ grete
fysshes belye sholde haue bē voyded out fro thens in ma-
ner of dunge/& so sleppe downe in to ꝑ botō of ꝑ grete
see. These. vii. degrees of the fall of Jonas from god by
wrekynge his cōmaūdemēt/lyghtly vnto vs the dyuers
fallynges downe of ꝑ synner/whereby he goeth lower &
lower fro me one degree to an other in to dyuers perylles
of depnesses. It forceth not for our purpose at this les-
son though Jonas in holy scripture syngnefy Cryst. For
one & the same thynge by a dyuers cōsyderacyon may be
taken figuratyuely for two cōtraryes. Sometyme in ho-
ly scripture the lyon syngnefyeth Cryst/and sometyme by
the lyon is syngnefyed the deuyll/as in ꝑ epistle of sayn
Peter. Tanq̄ leo rugiens circuit. It syngnefy-
eth Cryste as in the apocalypse. Vicit leo de tribu

[illegible] Where thynges be euyl contrary vnto god and the temple. For as muche therfore as our thynges may be taken away and the temple/why may not Moyses lawe synne pryuely and secretly in the synner. But lette vs procede where we haue begon/we shall marke and consyder in what manner & degrees of Moyses lawe may be from god vnto the consentyng and synnyng the myndes of the synners be seperate from god by synne. The fyrst degree generall in euery synne is cōsent of the myndes/with a delyberacyon had before to any thynge forbyden by the lawe of god. For a more open declaracyon this shall be an example. Peraduenture here is a yonge man yet chaste of his body/the commyxtyon of a fayre woman cometh to his myndes/he doth not withstande it/but delyte thym [illegible] on her beaute/& setteth his myndes for to haue his delyte lust of that same woman/and at the last consenteth for to haue ado with her/yf that he myght haue opportunyte and leyser. This consente of the myndes is deadly synne/and be it that he neuer haue his purpose in dede. Where vpon our sauyour sayth in the gospell.

Qui viderit mulierem ad concupiscendum eam: iam mechatus est eam in corde suo. He that beholdeth a woman consentynge in his myndes for to haue his lust of her yf that he myght/the synne is committed in his herte/and by that same consent onely he synneth deadly. If that he then dyed without ony penaunce he shulde be dampned for euer. But the contrary vpon holsome counsell betwyxt the myndes be they neuer so litell fyndeth yf that the consent not but repenteth & goyneth therin we maye be more certyn/that our synnes/yea the deadly ofcommyssed/and we also shall haue

grete profyte by sleynge ayenst them that consent vnto
at ony tyme/ for þ setteth his mynde more vpon a worldly
ly creature or pleasure than vpon god/ it goeth by vnclene
away fro his maker/ forsaketh & doeth after þ worldly
thynge contrary to his lawe/ whiche is called þ burialy
full consent of the mynde. Jonas fleeth fro god/ whan Jo
nas hauynge no cõmaũdement to go vnto the grete cyte
of Ninive fledde/ & disobeyed/ & wolde not do as he was
cõmaunded. Je is mayster of hem that flee/ wherefore god
sayd to Jonas/ ryse & go to the grete cyte of Ninive pre
che & tell them that their malyce & synne is come
myn to my knowlege. Than Jonas rose & disobeyed that
cõmaũdement & fledde from the face of god. This
peperre hath many tymes the fyrst fall & to synne whi
che is cõsent agreeth vnto þ fyrste fall of Jonas. ¶ The
seconde degree of the synners fall is the sleyng & beth his
chynge for tyme & opportunyte whã he may/ whyl his pur
pose in dede/ for at suche season as þ spirite beseeth hym
selfe how & by what meane he may best resiste þ syne
where vnto he hath cõsented before/ than he falleth dow
ne one degree deper & his synne is more greuous than it
was only by consentynge. In this degree he depeth
synne vpon synne/ and maketh the fyrste spotte of it more
blacke/ more foule in þ syght of god than it was. Truly
it is a generall rule whan a synne ones purposed by con
sent in our mynde is doone/ what soeuer we do for the
accomplysshynge of þ same is also dede by synne. In ey
ample/ perchaũce þ holy prouyde with (illegible) yet thou
myghte chaunge it) so that thy holy mynde þ shulde lose
and prudence with a certayne ingenuite/ & gentil sobrete
& prudence by many meanes to bringe the same in dede
(illegible) by whatsoeuer of thyne holy (illegible) that

let appetyte of thy body/ by ofte gyuynge gyftes or ony
other alwaye what euer ꝑ do in full purpose of the same
be it neuer so lytell ꝑ it were but ꝑ kytynge by of swalbe
is dredy sprie. This sect̄ de begyn of ꝑ synners fall is fyr
gured by ꝑ seconde acte of Jonas whā he went to Joppen
& fonde nyght the see/ there hyred a shyppe to thentēt he
myght fludally flee frō ꝑ face of our lorde god/ of this so
doynge scripture speketh by these wordes. Et descē
dit ioppen et inuenit naue emittē in tharsis
et dedit naulū eius. Jonas went downe to Joppen
there fonde a shyppe goynge towards ꝑ cōtree of tharsis
& hyred ꝑ same. ¶ The thyrde begyn of ꝑ synners fall is
fulfyllynge of his purpose ꝑ he hath ben about so longe
to accōplysshe. Consent is euyll ꝑ he sey meane to fulfyll
his purpose is worse/ & thaccōplysshement of ꝑ synne in
dede is worst of all for .iij. causes/ fyrst for ꝑ longe conty
nuance/ seconde for ꝑ more lust & pleasure had in ꝑ offēce
& thyrde for ꝑ grete hurte ꝑ cometh by it/ both of soule &
body. A man doynge a trespasse ayenst almyghty god &
ye lōge in it offendeth more grenously thā yf anone as
he is fallen downe by synne wyll ryse agayne/ ꝑ persons
& lesse blame worthy whiche thorugh after ꝑsentyge wyl
ostraynge bymselfe than lōge so to cōtynue & in ꝑsuyson
fulfyll his purpose. The inordenate lust & pleasure of ꝑ
body is made more grenous by fulfyllynge of it in dede
than & thoughe bane ben onely by thought or consent. For
all thoughe ꝑ myght be set on bodyly pleasure wherby ꝑ
soule is lore perde/ & after bothe body & soule ꝑsent to ꝑ
lorde ꝑ he is gyuen/ but in ꝑsuyson yf thaccomplysshe
ment of the same be ꝑceyued in dede it is made moche
more grenous/ for by thought & cōsent onely the soule is
made soule/ & by ꝑ dede both body & soule is corrupte. &



ony entryng as may be. This degre of the synners fall is re
presented by ye fourth acte of Jonas whiche perceyued
a great tempest comynge/ all be it he wolde not retourne
to hymself but wente downe in to the lowest partes of the
shyppe & there slepte fast/ of this soo doynge scripture sayth
Descendit in interiora nauis et
dormiebat sopore graui. Jonas descended in to ye
inner partes of ye shyppe there slept soundly. Eue after the
same sorte commeth in to ye customs of sythe goeth downe &
is moche delyted in it. The sycth in ye fall of the synner is
wrought by treason & maketh bolde of the sythe that he cō
mytteth matter of very ryght he sholde be ashamed/ and
fere the payns of the lawe ordeyned for open synners
but they perceyue be both without fere & shame. They
synne openly & many tymes in comyn tauernes to other
of ydle conuersacion they reporte ignominious & shameful offen
ces makyng great cracches how wyckedly they haue don
with ye woman & with that & peraduenture wyll sclaūder
her whiche they neuer touched. Thus they make open
bostes of themself to theyr self other shal blaude & prayse
theyr wyckednes Of whome may be spoken ye sayenge
of the prophete Oseę. Profūde peccauerūt. They
synne deply & so deply that our sauyour cōparyth that
sclaūderous thought of theyr wyckednes vnto ye fall
of them whiche slypped downe to the botome of the see.
Vtilius est illi si lapis molaris imponatur
circa collū eius et proiiciat in mare. It sholde be
better and more profytable for the synner yt a myll stone
were hanged aboute his necke & so cast in to the see than
openly shame his sythes by boostyng or crakyng ye sycth
acte of Jonas is correspondent to this degre whā he was

caſt in to ꝑ ſee & drowned in the waters. Then theſe grete abhominable ſynners that make bolde of theyr vngracyousnes be drowned vtterly in ſynne/ ſo that they be ouerwhelmed with the manyfolde flodes of it. The ſyxth degree is whan the ſynner wyll defende his treason & impugne ageynſt verite they haue ſo lõge vſed & accuſtomed theſelfe in theyr ſynnynge/ ſo longe made they? bolde of theyr ſynnynge ꝑ it ſemeth to them as no ſynne/ & by all meanes ꝑ may be ſoũde/ procure & be aboute to cauſe all other to ſynne the ſame. Ogrete & deedly profoũdyte of ſynne/ whan a man is fallen do wne to this degree he deſpyſeth & vtterly forſaketh all holſome monycyons wherby he myght be brought agayne vnto the ryghte waye of goodneſſe. Sapiens ſayth. Impius quũ in ꝓfundũ malorũ venerit cõtemnit. Whan the ſynner is fallen in to the depnes of ſynne than he deſpyſeth all holeſome remedyes & correccyon for ꝑ amẽdemẽt of his ſynfull lyuynge he wolde haue euery ꝑſone to be of his mynde/ alſo wyll not ſuffre ꝑſyſt of wycked folkes to be reproued & ſpoken ageynſt/ neyther ꝑ greuous wordes of his fawte to be touched in ony cõdycyon/ the ſynner whiche is of this maner ꝑ deuyll hath all hole in his poſſeſſyon & power. Sayntt Johñ ſheweth ꝑ our aduerſary ꝑ deuyll goeth about ſeekyng whome he may deuour/ but no ſeeke he neuerth not ſo to do/ for his purpoſe & maner is all redy fulfylled he hath deuoured & ſwalowed many in to ꝑ hole of all parts of his belly. This ſyxth degree is well ſhewed by the ſyxth acte of Jonas whan ꝑ grete mygthy whale deuoured & ſwalowed hym do wne in to ꝑ dyte & loweſt parte of his carkeſſe. In lyke maner theſe obſtynate & ſtyffe ſynners be vtterly deuoured & ſwalowed dawne of ſuche grete enmy ꝑ deuyll. The ſeuẽth degree is ye deſpayre of

þ̄ gret mercy of god whiche is moost depe/moost gracy-
lous of all other/ & nerest to þ̄ impossible yet of all/ if any
creature be saued/ he must nedes be deper in þ̄ water
than he was by the eyle ageyn. Sancte Augustinus sayth:
Desperatio nō sinit pēitentem post lapsū erue-
gere. Desperye will not suffer a man when he is fallen
downe to ryse ageyne/ it is lyke a depe pyt whose mouth
is stopped up with a great stone so þ̄ no cryenge may gete
out but yf þ̄ stone be remoued/ þ̄ counteynge of this depe
pyt desesperacyō may not be taken awaye without stronge
& stedfast hope i the grete mercy of almyghty god/ of the
whiche superhabōdāt mercy we haue so moche spoke
in the other plaines before þ̄ yf grete plete of scripture
were not whiche by & by in euery place prayseth & exal-
teth this grete mercy I shuld be forced lest no more coude
be spoke of it. Then syth this mercy is neuer hyde but
alway spoke of in scripture i euery corner it must nedes
(as me thinketh) be a grete prote to all true penytētes It
is also approued by so many perylles & tribulacyons/ pu-
nished wt so many afflictacyōs & laste hath be so ofte exer-
cysed wt̄ so many tyrātes/ þ̄ of a truth þ̄ sayer is other
moche obstynate & harde hertyd whiche cā not moke hys
selfe to hope hongrye full ghostly & stedfast hope in þ̄ endy-
les mercy of god/ be þ̄ can not fynde in his herte to sub-
mytte hys selfe by this maner to be gyrdled & incompasse in
to þ̄ subtile sacke of þ̄ deuyll euen as mete when it is dyges-
ted is turned in to þ̄ substaunce of flesshe & blode. For as
amongest all synnes despayr aspeth to þ̄ thynge þ̄ moost ma-
keth for purgatorye & our goostly lyke so dispaired spry-
tes/ for they shall neuer be i despayr/ neuer trust to haue
forgyuenes. But now to our purpose/ yf Jonas beynge
in þ̄ whales belly/ desyryng & wyshe frō all helpe of any-

cast in to ꝑ sea & drowned in the waters. Also these great
abhominable synners that make boste of their vngracy
ousnes be dyscomfited bitterly in synne/ouercome with
the manyfolde floodes of it. The fyfth degre is when the
synner wyll defende his cause & impugne ageynst verite
they haue so longe vsed & accustomed the feate in vycyous
lyuynge/so longe made their boaste of their so doynge
ꝑ it seemeth to them as no synne/& by all meanes ꝑ may
be founde/procure & be about to cause all other to synne
the same. Ogrete & deedly profundyte of synne/whan a
man is fallen downe to this degre he despyseth & detes
forsaketh all holsome monycyons wherby he myght be
brought agayne vnto the ryght waye of goodlyfe. Sa-
piens sayth. Impius quũ in ꝑfundũ malorũ
venerit cõtemnit. Whan the synner is fallen in to
the depnes of synne than he despyseth all holsome remes
dyes & correccyon for ꝑ auoydaunce of his synne/all hys de-
he wolde haue euery persone to be of his maner/also wyll
not suffre ꝑ lyfe of wycked folkes to be reproued & spoke
ageynst/neyther ꝑ greuous woundes of his soule to be tou-
ched in ony cõdycyon/the synner whiche is of this maner
ꝑ deuyll hath all hole in his possessyon & power. Ageynst
Johñ sheweth ꝑ our aduersary ꝑ deuyll goeth about seke
synge whome he may deuour/but neuertheles he neuerth
not so to do/for his purpose & maner is all tyme subtylly
he hath deuoured & swalowed many in to ꝑ lowest parte
of his belye. This synth degre is well shewed by the synth
acte of Jonas whan ꝑ grete mysshey whalle deuoured &
swalowed hym downe in to ꝑ dyse & lowest parte of his
carkesse. In lyke maner these obstynate & abhominable
synners be vtterly deuoured & swalowed vp of our
gret enemy ꝑ deuyll. The sixth degre is to despayre of

creature had not ben socoured by the great mercy of our
lorde I beseche you who coude haue saued hym frō the
vyage a parte in to ꝑ whalles nature by vyle ſpon ꝫ the
crysdue to haue ben boyded out thrugh his guttes lyke
dunge in to the depe see wherby we maye well perceyue
that a synner fallynge downe frō one degree of ſynne in to
an other without he shortly returne to the state of grace
amendynge his lyfe call to almighty god his maker for
helpe / ꝫ haue a full truſt i that mercyfull lorde shal at the
laſt by despayre be incorporate to the ſubſtance of the dey
uyll ſo / ſhal be conueyed thrugh his help ꝫ ꝑ all downe in
to the depe pyt of hell But Jonas in all his Jeoperdyes
cryed to our mercyfull lorde god aſkynge mercy whiche
anone he obteyned for by ꝑ cōmaūdemēt of god he was
delyuered from all perylles ꝫ ſet agayne vpon the erthe
Jf a ſynner wyl do i lyke maner almyghty god without
doubte ſhall ſhewe his mercy ꝫ clene delyuer hym frō al
peryll of dampnacyon Jt is therfore very neceſſary for
euery ſynner dylygently to take hede callynge to remem
braūce the perylous ꝫ preuy Jeoperdyes he ꝑeth in wy
ſely with a circūſpecte mynde to loke vpon the daūgers
that may fall by the ſame and ꝑ done lyfte vp the eyen
of his ſoule to our mooſt mercyfull lorde god ſayenge.
De ꝓfundis clamaui ad te dñe: dñe exaudi
vocē meā Bleſſed lorde I a ſynfull creature call to the
for helpe I beſeche ꝑ here my voyce Jt is alſo profyta
ble for good ꝫ rightwyſe people ofte to reherſe this verſe
wherby they may auoyde the great perylles of this wrets
ched worlde no creature lyuynge is ſo ſtedfaſt ꝫ ſure but
maye fal in to theſe depe daūgers of lyfe wherfore ſayt
Poule admonyſſhe vs al ſayenge **Qui ſtat videat**
ne cadat. He that ſtandeth or elles he ꝑ is in the ryghe

waye of good lyuynge / let him take hede lest he fall or go out of it. For this cause euery eight wyse prest saye. De profundis clamaui ad te dñe: dñe exaudi vocē meā. Good lord I beynge in trouble and fere of myn enemyes ỹ worlde / the flesshe / & ỹ deuyl crye to ỹ for helpe / here my voyce / delyuer me frō theyr daūgers. Wherfore let vs ofte repete this sayd verse for them ỹ be in ỹ paynes of purgatory for whome crystes chyrche hath ordeined specially this psalme to be sayd ỹ soules beynge in these grete paynes abyde euer lobynge for ỹ grete mercy of god also one droppe of it to chaūge theyr paynes by ỹ vtyle of our prayers therfore as hertely as we can let vs all saye this for theyr cōforte. De profundis clamaui ad te dñe: dñe exaudi vocē meā.

For as moche as this psalme of our holy faders is set in ỹ nombre of penytencyall psalmes therfore in our begynnyng it is cōuenyent we shewe some reason why it ought so to be named & what thynge is in it longynge to penaūce. Ther be .iii. partes of penaūce as it is shewed by dyuynes wherof we haue ofte spoken by dyuers figures cōtrycyon cōfessyon & satysfaccyon not withstandynge in many places of scrypture they be shewed figuratyfly by the nombre of .iii. as it appereth in exodi / the people of Israell walked in wyldernesse many tymes / but amonge al other specially is there named the space of iii. dayes whiche ỹ grete doctour origine expounynge sheweth ỹ mistery of ỹ .iii. partes of penaūce to be signefyed by those .iii. dayes. Also in the story of Jonas wher of before we haue somwhat touched is shewed / ỹ Jonas beynge in the whales bely ỹ space of .iii. dayes cryed to almighty god for is delyueraūce whiche ỹ thyrd day was herde delyuered from the deuourynge of ỹ

same grete & horrible beest or lyllye that swalowed hym in to his bely/and so let agayne vpon the erth. These .iij. days lyke vnto as we sayd before sygnefyeth these .iij. partes of penaūce/wherby sprites be delyuered fro ꝑ captiuyte of ꝑ deuyl/fro his tyranny/& restored agayn to theyr fyrst lyberte. Our pphete dauyd in ꝑ begynnyng of this psalme vseth a lyke mystery fyrst expressynge his percepcion vnto god by these wordes. De pfundis clamaui ad te dñe:dñe exaudi vocē meā. Fiant aures tue intendentes in vocē deprecatiōis mee. In the whiche wordes he expresseth the .iij. partes of penaūce: Fyrst he prayeth for contrycyon saynge. De pfundis clamaui ad te dñe. For confessyon he vseth. Dñe exaudi vocē meā. And thyrde for satysfaccyō. Fiāt aures tue intēdētes in vocē deprecatiōis mee. Fyrst cōtrycyon is a grete inwarde sorowe compynge fro ꝑ very depnes of ꝑ herte with mekenes/by a profounde cōsyderacyon & remembraūce of our synnes. Truly the depnes of synne is very grete as it was shewed before. And for that cause we must make depe sorowe in our conscyence remembrynge the gretnes of euery synne with grete humylyte compynge from ꝑ herte rote. Profundū dū est cor hominis. The herte of man is depe/who soeuer cryeth to almyghty god hertely/ꝑ is to say from the depnes of his herte must nedes be herde. God may not repulse or forsake the herte ꝑ is so penytent & meke For our pphete sayth in an other place. Cor cōtritū & humiliatū deꝰ nō despicies. Blyssed lorde thou shalte not despyse a cōtrite herte. And therfore may ꝑ herte be more contryte and meke as whan of very cōtrycyon. Wekenes & profounde consyderacyon of our synnes we

ony persone to do. Prayer in it selfe is almesdede/ name
ly whan we praye for ȳnesse beynge in gre[illegible] necessyte
and mysery/ for by our so doynge we [illegible] and exer
cyse our spyrytuall almesse bate they soules [illegible]
ferre bettre than ony bodyly almesse doynge. Prayer al
so ȳ it come from the herte and mynde as it [illegible] ma
keth the body wery/ feble/ and subgecte to the foule [illegible]
che thynge is specyally done be fastynge. Now ye may
perceyue how prayer includeth the other [illegible] partes of
satysfaccyon almesdede and fastynge. Wherfore we sayd
prayer is a sacrefyce made of a more excellent/ noble/ &
acceptable thynge before god. For whan we [illegible] vp
our goodes gyuynge them in almesse to ȳ poore people
a sacrefyce is made of our worldly substaunce wherwyth
ey god. By fastynge we do sacrefyce with the substaunce
of our bodyes/ but whā we make our prayers [illegible] fastynge
vp our myndes to almyghty god a sacrefyce is made of
our soule whiche is moost acceptable in his sight. Ther
fore as moche as the soule is better/ more noble & accep
table than is the body or ony worldly ryches/ so moche
more noble sacrefyce prayer muste nedes be/ than is al
mesdede or fastynge. Thyrde we sayd prayer is more co
myn and easy for ony persone to doo. Every body is not
of substaunce in ryches to gyue almesse but the poore/
neyther ony persone is so hole and stronge of hymselfe
to suffre many longe fastynges/ but who is so feble and
weyke in body that may not at somtyme praye: truly no
ne/ therfore prayer is more comyn/ more lyght and easy
than is fastynge or almes dede. And for as moche as it
is cheke amonges the other partes of satysfaccyon/ our
prophete therfore remembreth and techeth the penytent
specyally in this thyrde place to aske of god baptfully
with true hope that of his goodnes he gyue vnto

his prayer. Haue mercy vpon me accordynge to the
multitude of thy mercyes. Good lorde I beseche the gyue
eare to the voyce of my prayer with the eyes of thy pyte
& mercy. This is ye summe of our holy prayer/that our
heauenly father of his goodnes wyll vouchesafe to accepte our
penaunce towarde hi a good wyll also with true repentaunce
confession / & sory harte/wherby we may be deliuered
and holpen vp from the horrible pyt of eternall damp-
nation. For almyghty god he is euell & vnmercyfull ye for
our offence wyll not forgyue & receyue his mercy when we call for it/ peraduenture we
shulde take occasyon to leue our penaunce for his sake/ &
so fall ypon downe into ye eternall paynes of hell/ lyke as ye
wyse man sayth. Vt hijs qui perdiderũt suffi-
nentiã. Euerlastynge sorowe be to them that haue lost
theyr penaunce whiche is onely suffeyned by true fayth &
hope in his mercyfull forgyuenes/ therfore our prophete
teche vs here to put our stedfast hope & confidence in god &
with ye same gyue our selues/ pray hym also ye he shall
receyue his mercy vpõ all hery sinners & true penytentes
whiche prayse be fortherth by all maner meanes/ lyst
be occasyon ye shulde cause vs not to haue forgyuenes.
Secondly the prayse made to mercy true penitent/ &
thyrdly vp this superchaboundaũt mercy/ whiche is euer re
dy to all that wyll alter it forsakynge theyr synfull lyfe.
Then thyrdly there be vnlyke of a lyuynge shulde cause
almyghty god not to forgyue synners. Fyrst the greatnes
of theyr synnes. Secondly his ryghtwysnes. Thyrdly
infynyte power and myghtynesse of his name. But now we
shall shewe that these thre can not withstande the forgy
uenes of almyghty god/ but nedes he must be mercyfull
& forgyue synners be they neuer so greuous/ namely the

Whiche be penytent & sorowfull for they[illegible]
Our wyckednes shall not withstande yf we
nytent & with a constaunt mynde amende
all we were in a perylous condycyon/for
sone offendeth ayenst almyghty god/yf he were
cyfull & wyllynge to forgyue his trespalle/
than in grete Jeopardy of dampnacyon/
do but fall in to ỹ depe dungeon of dyspayre.
shewed ones for a trouth ỹ god wolde not forgyue
ners how myght we kepe ourselfe frō dyspera
payre is none other but wantynge of very hope
in the forgyuenes of almyghty god. If it so
wolde not exercyse his mercy/by what meanes
we ordre our selfe not to fall i dyspayre. But
is not so/he is mercyfull & alway redy to forgyue.
now be innumerable sayntes in heuen/notwithstādyn
ge somtyme they greuously trespalled bi kepynge the
maūdemētes of god/& what creature lyueth that neuer
offended. The wyse man asketh this question. Quis
potest dicere mundū est cor meū pu[illegible]us sum
a peccato. what persone lyuynge may saye ỹ herte is
clene/I am without synne. Saynt Poule saith. Oēs
peccauerūt & egerūt grā & mia o[illegible]ēt dei.
All were synners (fewe except) & neded ỹ grace & mer-
cy of almyghty god/whiche was graūted & euer shall be
to all that wyll aske it. This may well be affirmed defy
rynge none other exāple but that we spake of before/ye
herde how meruaylously Jonas was delyuered by the
mercy of god from the depe daungers that he was in/ye
herde also of the many grete Jeopardyes of his lyfe ỹ he
was in/almoost destytute from hope/thought nones to

manner to haue be focoured & fet agayne at liberte / not withstandynge he cryed to our mercyfull lorde / & obtey ned forgyuenes. Shulde not I than lamente my ſynnes what ſoeuer they arte (yf ony ſuche be in this aſſemble) that for the greteneſs of my ſynne is fallen in to deſpayre. Here now the grete offence of Jonas ageñſt our lord god by cleynge his com maundement / & yet notwithſtandynge by his prayer ob teyned forgyuenes / it was notte denyed but liberally graūted. All ye knowe ryght well ye more gentylly & me kely almyghty god deleth with ony perſon / ye hyer in de gre ye be fet vpon yt he breke his cōmaundementes ye mo re grenous is his offence. Now ſo it is Jonas was cal led of god to an hye office / had auctorite to ſpeke for an hole comyn welth / it maye be called the ſtate or degre of a poſſe / wherin he honoure is aboue all ye degrees of this world / he had alſo ye ſpyrite of prophecy / a meruay lous grete / very fewe or none be endued wt it / the com maundement he had was not by a generall precepte as ye office of byſſhoppes & other whiche haue cure of ſoules is generally gyuē to them / but moche more ſpecyally it was attributed to hym by peculer reuelacyō & ye worde of almyghty god. As it is wryten in holy ſcripture. Fa ctū eſt verbū dñi ad Jonā. Our lord ſayd vn to Jo nas / truly a grete differēce is betwene ye cōmaūdemēt geuen by a herowe to ony plone by name / & ye cōmaunde mēt gyuē to an hole multitude indifferētly. Furthermo re ye matter the beſyneſs whiche was cōmaūded hym to do was of no ſmal weyght / & alſo he myght haue done it at his eaſe. Euery man wyll confeſſe ye matter grete wherby ye helth & reſte of .xx.c. thouſand ſoules depended ſo ma ny was in ye cyte of Nynyue whom vnto he was ſente. He needed not to make a grete exacyō to perſuade ye peo

ple. These fewe wordes had ben sufficyent for his dys
charge. **Adhuc quadraginta dies & ninive subuertet.** within. xl. dayes the cyte of Nynyue shal be de
stroyed/ ye se well the shewynge of this mater was not
so dyffuse but he myght haue done it on ꝑ best wyse. Jo
nas had a vayne & folysshe eskymacyon regardynge hꝑ
selfe to moche/ he thought almighty god is so good and
mercyful of hymselfe that as soone as ꝑ people wyll for
sake theyr errours & knowlege themselfe gylty he wyll
doubtles shewe his mercy on them/ & so shal he neuer af
ter be taken as a lyer & neuer after be gyuen credēce to
my wordes/ for this cause he fedde wolde not obey ꝑ cō
maundemēt of god/ more regardynge hymselfe than the
saluacyon of so many thousand soules. All these thynges
cōsydred we may well perceyue his grete cōtempte & envy
god & blyndnes of his lawe/ not withstādynge his best
& mercyfull lorde whan Jonas in all his grete perylles
remēbred his vnkyndnes done ayenste his maker & cal
led to hym for mercy/ anone he graunted hym forgyue
nes. If god had kepte in mynd his vnkyndnes truly he
had not so haue ben delyuered but he of his gētylnes to
ke more hede to his penaūce thā to his offences done be
fore/ whiche gētylnes he sheweth to euery synner ꝑ wyl
forsake his wretched lyf & aske forgyuenes. If almigh
ty god were not thus benefycyal and mercyfull neyther
Jonas or ony other creature myght escape the dāunger
of fallynge in to despayre. Therfore our prophete sayth.
**Si iniquitates obseruaueris dñe: dñe quis
sustinebit.** Lorde yf thou bere in mynde our synnes &
wyll not forgyue vs/ who may kepe hym fro de payre.
By these we may knowe that our synnes can not with
stande the grete mercy of god/ yf we be penytent. Now

we shal shewe that ꝑ ryghtwysnes of god ca be moost ob-
stacle agaynste his mercy. ¶ It is requyred bothe of
ryght and equyte a recopence to be made for a trespasse
or vnkyndnes shewed to ony persone or suer the offen-
ce be vtterly forgyuen. And for that cause a certayne so-
lempne feest was instytuted ꝑ olde lawe by Moyses ac-
cordynge to goddes comaundement euery yere to be ce-
lebrate & kepte/ whiche they named ꝑ feest of makynge
clene and the daye of mercy. In that solempne feest cu
stumably was offred vp a certayn general sacrefyce for
the synnes of all ꝑ people. On that daye whan that the
byshoppe of theyr lawe had beloued certayne quycke
beestes in an out bous of the tẽple. Anone hymself one-
ly arayed with solempne appareyle sholde entre in the
temple/ and go forth to a place in the sayd temple called
Sancta sanctoꝝ/ takynge with hym parte of ꝑ beestes
blode/ whiche seuen tymes he sholde sprynkle before the
sete of god whiche they called Propiciatoꝛium/ a place
of mercy/ wherwith almyghty god sholde be made mo-
re meke and the sooner exercyse his mercy vpon ꝑ peo-
ple. And for this cause they named that solempne feeste
the daye of mercy. All this sacrefyce done by ꝑ byshop
in the olde lawe was onely but a fygure. And as sayne
Poule wrote vnto the hebrewes a fygure/ vpon or to-
ken of the knowen trouth to come. Therfore cristen peo
ple syth our tyme now be is the plenteuous tyme of grace
we may not be in no worse condycyon than the Jewes
were. In theyr tyme almyght y god was peased by the
meanes of theyr sacrefyce. How moche more in oure
dayes where as grace is superhaboundaunte a sacre-
fyce shall be made the whiche is of moche more strength
and more vertue/ to purge and vtterly doo awaye

our syghes. Also it shall sooner moue almyghty god to ex
cercyse his mercy vpon vs. Let vs remēbre who is our
bysshop/what is our sacrefyce/what maner blode it is
what is ꝑ inwarde parte of the temple/& to what entēt
all these were ordeyned. The holy doctour sayn Poule
shewed them at large in a meruaylous epystle wryten
to the hebrewes. ¶ Christus assistēs pontifex futu
rorū bonorū amplius et perfectius taber
naculū nō manu factū id est non huius crea
tiōis neq; per sanguinē hircorū aut vitulorū
sed ꝑ proprium sanguinē introiuit semel in sctā
eterna redēptione inuenta. Cryste Jhesus our
bysshop/his mooste precyous body is our sacrefyce/whi
che he offred vpon a crosse for ꝑ redēpcyon of all ꝑ world
The blode shedde for our redempcyon was not ꝑ blode
of gotes or calues as in ꝑ olde lawe/it was the very blo
de mooste innocent of our sauyour Jhesu cryste. The tē
ple wherin our bysshop dyde sacrefyce was not made by
mānes hāde but onely by ꝑ power of god/he shedde his
precyous blode for our redēpcyon in ꝑ face of al ꝑ world
de/whiche is the temple made onely by the hand of god
This tēple hath two dyuers partes/one is ꝑ erth wher
on we be inhabyte/the other is not yet knowē to vs mor
tall creatures. Fyrst he dyde sacrefyce in the erth whan
he suffred his passyon. After in a newe clothynge or gar
ment/the vesture of immortalyte/& with his owne pre
cyous blode entred in to sctā sanctorū/that is to saye in
to heuen where he shewed his sayd mooste precyous blo
de before the throne of his fader whiche he shedde for all
synners. viii. tymes. By this holy sacrefyce almyghty god
must nedes haue pyte and execute his mercy to all true

penytentes & this sacrefyce shall euer cõtynue not onely yere by yere as the manet was of Jewes / but also it is daly offred for our cõfute / & euery houre & moment for our moost stronge socour / wherfore saynt Poule sayth. Æterna redẽptione inuenta. By it we be redemed for euer. Euery cõtryte & true penytẽt persone not wyllinge to fall agayne but with a ful purpose cõtynue in vertuous lyuynge is parte taker of this holy sacrefyce. As sayne Johñ sheweth in his fyrst epystle. Filioli mei hec scribo vobis vt non peccetis sed et si quis peccauerit aduocatũ habeamus apud patrẽ ihesum xpm iustũ & ipe est ppitiatio pro peccatis nr̃is nõ pro nr̃is tñ sed & totius mundi. My dere chyldren in god I wryte to you gyuynge monycyon for ye obleyne from synne / & yf at ony season by your owne necligence ye trespasse ayenst god / call vnto Jesu cryst our aduocate in heuẽ vnto the fader whiche offred hym self a sacrefyce for our synes / not onely for ours but also for the synnes of all the worlde. If we therfore be synge penytent & sorowfull for our offences past with a ful purpose neuer agayne to trespasse truistynge by the grace of our lorde so to cõtynue may truste veryly that by this sacrefyce the body of Jhesu cryst dayly offred for our redempcyon / almighty god the fader of heuen is caused & sooner to be meke & shewe his mercy euer redy to forgyue vs soone as we aske forgyuenes. For & same sayd sacrefyce is & very mercyful remedy for our synes. As it sowneth & same playne. Quia apud te ppitiatio est. Forth this holy sacrefyce may so spedefully moue the goodnes of almighty god to mercy / forgyuenes / & is & very strength of our penaūce wherby we may make

latysfaccyon for our greuous treſpaſſes/ whych wyll thym
be ꝑ his ryghtwyſnes mygh̄t in ony cõdycyon be an obſ
ſtacle ayenſt his mercy. The ordynaunce of his lawe ly-
be wyſe can not withſtande nor ſerebs but euer to haue
forgyuenes ꝑ we alke it. Of a trouth the lawe gyuē to
the Jewes was very ſereſull and cruell / for that cauſe
named the lawe of fire and deth. But now all ſuche ſere
monyes ſereſulnes/ ſubgeccyons/ and cruelte ordeyned
for bretynge of it be paſt ꝛ done. As ſayut Poule ſayth
a newe lawe is made and publyſhed which is the law
of lyberte and grace/ the lawe of lyfe and mercy. Of the
olde lawe gyuen by Moyſes Sayut Poule ſayeth on
this maner. Irritam quis faciens legē moyſi
ſine vlla miſeratione duobus aut tribus teſti
bus moꝛitur. Who ſoeuer dyde breke ꝑ lawe of Moy
ſes wytneſſe had of two or thre ſholde dye wythout mer
cy. Take hede howe vnmercyfull the lawe of Moyſes
was. But what is wryten i Ceyſtes lawe. Penite
tiã agite ꝛ appꝛopinquabit regnū celoꝝ. Do
penaunce for your ſynnes and ye ſhall be ſaued. Wholy
de by the lawe of Ceyſt our ſaupour almyghty god wyll
be meke ꝛ exercyſe his mercy ꝑ we do penaunce. And
bycauſe euery penytent ſholde euer be in ſureſe of the ſa
me ꝑ grete auctoꝛyte to forgyue ſyne is leeft here amõ
ges vs in the chyrche of ceyſte and the powar of the ſa
me gyuen to preeſtes that they by that auctoꝛyte may
aſſoyle euery true penytēt and forgyue all theyr ſynnes
whiche is auctoꝛyſed by the woꝛdes wryten in Ceyſtes
lawe. Quoꝝ remiſeritis peccata remittuntur
eis. Whoſe ſynnes ſoeuer ye forgyue here in this chyr
che muſt alſo be they neuer ſo greuous ꝑ ſhal be for

gyuen in heuen/therfore whatsoeuer sylber wyll be in a cõtrycte herte vnto a preest shewe to hym all his synnes without any glose or colourynge mekely do after his counsayle in makynge recõpence for his greuous offences shall be made clene from all synne by the vertue of ỹ sacramẽt of confessyon. This is a meke & mercyfull lawe of our sauyour crist Jhesu lone to the omnypotẽt father of heuẽ We may not in ony condycyon breke this gentyll lawe/ for who soeuer be folde as a transgressour of it shall deserue grete indygnacyon of god/who breketh this lawe of confessyon/truely ye whiche presume & be more bolde to synne bycause the mercy of god is so prompte and redy. Let vs all therfore beware for the reuerence of ỹ dredfull magestie of god/and euer apply our selfe to do after his mercyfull lawe. For yf we now in this tyme of grace breke his cõmaũdementes our transgressyons be so moche the more/notwithstãdynge yf at ony season for lacke of takynge hede or by our frayle we do a trespasse ayenste his goodnes let vs neuer despayre of forgyuenes nor go vtterly away from our blyssed lorde/ but sycke fastlene to hym/& hold vp our selfe in trust of his mercyfull forgyuenes ly he a poste set to a walle all though it seme to holde vp that walle/yet ỹ poste hath more socour frõ fallynge vpone by the wall than ỹ walle hath by it/ for yf ỹ walle were not ỹ poste sholde soone stynke to ỹ erth Lykewyse yf we wyll lene/clene/or sycke faste with a stedfaste mynde & trust in the grete mercy of almighty god in maner as we myght holde hym vp in vs/we shal be sadly vpheld & supported in our so doynge rather by him than maye be sayd well this that foloweth.

℣. Propter legem tuam sustinui te domine.

Hetherto we haue shewed that neyther our synnes
nor ꝓ ryghtewysnes of god/neyther ꝓ ordynaūces
of his lawe may withstande/but alway true penytētes
shall haue forgyues. Now in this secōde place we shall
make demonstracyon of the same by his owne worde &
promyse in holy scrypture. Although we myght shewe
moche for it in scrypture/yet this owne shall now suffy
se. God almyghty promysed by his ꝓphete Ezechyell ꝓ
euery true penytēt wyllynge to forsake his synfull lyfe
shold haue forgyuenes/& neuer after his wyckednes to
be layd to his charge. These be his wordes. ¶ Cōuerti
mini & agite penitētiā ab oīb' iniquitatibus
vestris et nō erit vobis in ruinam iniquitas.
Be ye turned from your synfull lyfe do penaūce for your
synnes & they neuer after shal be imputed to you/ye shal
neuer be dampned. Why ony synner be he neuer so wyc
ked fall in despayre remembrynge ū stedfaste hope this
generall promyse made by almighty god/whyche dooth ꝓ
synner dyede more than eternal dampnacyon. by whose
auctorite shall he suffre that payne but onely by ꝓ aucto
rite & cōmaundemēt of almighty god/yf god cōmaūde
it there is no remedy/no fleynge may serue/no socoure
may thā be had/for his cōmaundement muste nedes be
obeyed & abyden by/but almighty god of his goodnes
cōmaūded rather ꝓ cōtrary/sayenge. ¶ Conuertimi
ni & agite penitentiā &c. Be ye turned frō your syn
full lyfe do penaūce for al your offēces/& ye shal neuer be
dampned/take hede these be his wordes. Shal we not
byleue them/be they not wryten to all synners/shal we
not gyue credēce to almyghty god. Truly for muste nes
des byleue what soeuer he sayd. ¶ Vita fidelis dñs

Omnib⁹ verbis suis. For god is true in all his wor
des let vs therfore trust verily in his sayenge & in ho
pe of the same let vs holde vp ourself fro fallynge in to
the depe dungeon of despayre that euery one of vs may
saye. ℣ Sustinuit anima mea in verbo eius.
My soule is socoured from despayre by stedfaste hope
& trust in ỹ promyse of almighty god. His grete power
dooth moche forthy his promyse / for yf god were not al
myghty euer without chaunge he myght not alway ke
pe his promyse. We se by experyence that the promyse &
purpose of men be dayly and hourly chaunged / some
me for lacke of might / wantynge of good / & somtyme by
cause ỹ lyfe of men is made shorter by weyknes of na
ture ỹ they maye not perfourme theyr promyses. It is a
comyn prouerbe. Homo ꝓpouit & deꝰ disponit.
Man purposeth & god disposeth. Truly almyghty god
may at his pleasure turne & dysseuer ỹ purpose & entēt
of euery persone hygh or lowe / poore or ryche. He hath
so moche strenght / so grete power that no creatur may
withstande it. Saynt Poule sayth. Voluntati eiꝰ qs
resistit. Who may resyst ỹ wyll of god And in an other
place. ℣ Scio cui credidi & certus sum quia po
tens est depositum meum seruare. I knowe in
whome I haue beleued / & am sure he is of power to ke
pe his promyse wt me. Not onely saynt poule affermeth
this / but also all holy scripture. It is wryten in the boke
of sapyence. Respicite filii nationes hominū et
scitote quia nullus sperauit in domino et con
fusus est. All people take hede and knowe for a sure
ty that frome the begynnynge of the worlde vnto this

houre neuer creature puttynge his hole trust in our mer
cyfull lorde god was vtterly confounded. If we sholde
trust to haue forgyuenes & obteyne it not/were it not a
grete cõfusyon to vs/what myght be a greter rebuke or
shame than to stande before ỹ terryble face of almyghty
god/in the presence of hys aũgelles & all the hole compa
ny of heuen/trustynge to be one of theyr nõbre/not with
standynge Impulsed & caste downe in to eternal dam
pnacyon/truly none so grete confusyõ. Alas what shal
we wretches do/what more shamefull & opprobryous
thynge may happẽ to ony persone thã to be shamefully
confoũded in ỹ presence of so gloryous a multytude. O
moost mercyfull lorde/thy scrypture sheweth neuer crea
ture was cõfounded that trusted in the. **Nullus spe
rans in domino et confusus est.** No persone tru
stynge in god was at ony tyme cõfounded. O moost me
ke lorde shal we be fyrst brought to confusyon. Peraven
ture we be not so sorowful and penytent for our offẽces
as other nacyons were/notwithstãdynge our desyre is
to be as penytẽt as they/our Wyll is good/wt wold fay
ne be true penytentes. And yf our sorowe & penaũce be
not so gret as they ought to be/blissed lorde thy goodnes
may encrease & make it more. Therfore we humbely be
seche the graunte vs true and sufficyent penaũce/wher
by we may veryly truste to be ỹ chyldren of saluacyõ ac
cordynge to thy promyse. Also that we may haue ful cõ
fydence in thyn infinyte power by the whiche thou may
truly kepe thy sayd gret promyse/to thentẽt all we may
saye. **Sperauit anima mea in dño.** All the hope
and trust of my soule is al hole in our lorde/percase some
persone wyll saye. I knowe well god is true & myghty
to fulfyll his promyse. Also I doubte not in the perfour

mynge of the same. But whā almyghty god hath ones forgyuen a synner / it is sufficyent for obseruynge his promyse. And yf the synner fall agayne god is dyspleased no more to forgyue hym. Perchaūche some man wyll thynke thus in hymselfe / namely whan oure aduersary ꝑ deuyll putteth suche a thought to his mynde / whereby he may ꝑ sooner brynge hym in to despayre Who soeuer thynketh so thynketh falsly / as we shall proue. For in ꝑ gospel of Luke we be taught to forgyue / not onely one tyme / but as oftē as our neyghbour offendeth agaynst vs. Our sauyour sayth. **Si peccauerit i te frater tuus increpa illū: & si penitēciā egerit dimitte illi: & si septies in die peccauerit i te & septies in die cōuersus fuerit ad te dicēs penitet me dimittite illi.** If thy brother trespalle ayenst ꝑ blame hym charytably / & yf he be sory for his trespalle forgyue hym. Also yf he offende. vii. tymes on a daye & as many tymes alke forgyuenes / soo oft forgyue hym. By these wordes We be cōmaunded to forgyue with al our herte onfeynedly as oft as our neyghbour or euēcristen dooth a trespalle ayenst vs. Shal god be more meke thā man he must nedes. Shall man forgyue soner than almyghty god? Nay truly. For syth al mekenes: mercy / pyte / & all goodnes is specyally in god / who may be so meke & mercyful as he is. Our sauyour sayth **Nemo bonus nisi deus.** No mā is good but onely god / ꝑ is to saye no man is so vtterly pure wout dyssymulacyō / wout spotte of malyce as is almyghty god. In so moche therfore as no creature is wout synne / & yet one wyl forgyue an other. Moche more ꝑ god of all goodnes ꝑ is so

clene without spotte or blemysshe or malyce / must exercyse his mercyfull dede so ofte as we be penytent & aske forgyuenes / whiche he promysed sayenge. Dimitte & dimittetur vobis. Forgyue and ye shall be forgyuen. And in an other place. Qua mẽsura mẽsi fueritis remecietur vobis. Euẽ as ye do to a nother so shall ye be done to. By this ye maye se that they erre moche & go from the trouth whiche thynke almyghty god wyll not forgyue moze than ones. For though we synne neuer so greuously & oft / yf at ony tyme by penaũce we wyl turne agayne to hym / mekely askynge forgyuenes it shall not be denyed vs. But of a trouth we must aske mercy or we dye / for by cruell deth the lyght of the daye the tyme of forgyuenes is vtterly takẽ away from vs And derkenes of the nyght is comen / in the whiche noo creature can do ỹ thynge whereby he shal obtayne mercy. Of this sayd nyght our sauyour shewed. Veniet nox quando nemo potest operari. The nyght shall come whan no man may worke or doo ony thynge profytable for hymselfe. Therfore as longe as we be lyuynge in this myserable lyfe / that is to saye frõ out natyuyte & fyrst comynge in to this worlde vnto the tyme that we shal dye / so longe is the tyme wherin our penaũce may be acceptable vnto god / and truste verely to haue forgyuenes. This daye or tyme of mercy is parted in xii. houres as it is shewed by a parable in ỹ gospel of Iohan. If ỹ that arte truly penytẽt wyl come at ony of these houres / almyghty god shall not forsake ỹ / whether ỹ come erly or late / truste verely of forgyuenes for ỹ askynge. Dyde not ỹ theefe in ỹ houre of his deth obtayne mercy as soone as he called for it. Jonas also beynge in Jo

perdye of deth. Ezechie in lyke wyse whome all phy-
cians Juged to dye was forgyue. Nabugodonosor whi
che oft forsoke & ofte turned agayne to hȳ/dyde not our
mercyfull lorde forgyue all his trespalle. The prophete
Dauid in lyke maner after he had cõmitted adultery &
manslaughter/yet he fell agayne to synne/was not al-
mighty god mercyfull to hym in dede whan mekely he
knowleged his greuous offences. Who dare now be so
bold to saye ỹ god wyl not forgyue ỹ syñer moze oft thã
ones. Jt is wryten. In quacũq; hora ingemue-
rit peccator saluus erit. At ony tyme whan ỹ syñer
is sorye for his offences/he shall not be dampned. There-
fore euery houre/erly or late/who soeuer is penytẽt in
this lyfe maye truste veryly to be forgyuen of our mer-
cyfull lorde & mayster. To the whiche our pphete exhorteth vs
sayenge. A custodia matutina vsq; ad noctẽ:
speret israel in dño. Euery true penytent trust i our
lorde bothe erly & late/that is to saye in euery aege frõ
the fyrste houre of our tompynge in to the worlde vnto ỹ
last whan we shal dye. Euery true penytent may be cal-
led Jsraell/a man seyenge god/trustinge to haue forgy-
uenes of hym. We now may be in a surety that almygh-
ty god shall be mercyfull to all true penytẽtes. Fyrst by
cause of his promyse/seconde for he is almyghty/wher-
by he may at al tymes pfourme ỹ same/thyrde bycause
he is so gentyll & euer redy to forgyue/now last we shal
shewe ỹ same vnable to be spokẽ of. Q apud dñm
misa. The mercy of god can not be but grete/it can nes-
uer be lymyt to ony creature. Euery thyge ỹ is lytell &
lympt to a certayne tyme or nõbre/also by addycyon or

dymynucyō may be made moze oz lesse / lacketh perfec
cyon / it must nedes be imperfyte. But all ꝑ is attrybu
te oz spokē of god is perfyte / therfoze his mercy can not
be but grete & infynyte bothe in tyme & nombze / whose
gretnes hath none ende. As it is wrytē. Sic̄ m̄a
gnitudinē illius ita & mīa illius cum ipso est.
Lyke as his power & myght is without ende / so is his
mercy. And ꝑ his power is infynyte scrypture shewth
Et magnitudinis eius non est finis. The po
wer of god is interminable / oz without enhe. Therfo
re his mercy must nedes be infynyte / & alwaye one ney
ther moze ne lesse. As saynt James sayth. Apud deū
nulla est trāsmutatio nec vicissitudinis obū
bratio. All thynge in god is alwaye one without chaūs
ge. Dauid in lyke maner shewth in a psalme befoze re
herssed. Tu autem idem ipse es. Blyssed lozde ꝑ
arte without mutabylyte / peraventure Dauid ment ꝑ
same i this psalme i so moche he expzessleth no tyme but
speketh absolutely. Q̄ apud dīm misericozdia
Take hede he neyther sayth ꝑ mercy of god is / was / oz
shal be / sygnefyenge ꝑ it is infynyte. Lyke as his super
excellent mercy maye not be cōpzehended in mesure ne
nōbze assemblably it may not be lymyt to ony certayne
tyme. But alwaye euery houre / euery moment whan ꝑ
synner is apte to receyue it / almyghty god shal be redy to
graūt his delyze. Whiche holy scrypture in an other plas
ce sayenge. Q̄uis inuocauit eū et despexit illū
qm̄ pi⁹ & misericoz̄s est de⁹ & remittet i die tri
bulatiōis pctā. Almyghty god neuer despysed creas

ture that asketh forgyuenes/ for he is so meke & mercy full redy to forgyue whan ꝑ synner is cõtryte for his syn full lyke. O swete wordes/ more swete thã hony & sug ger/ blyssed lorde gyue me grace to make recognycyon/ & haue it in experyence. Thou neuer delyppyd creature ꝑ asked mercy bycause ꝑ arte meke & mercyful/ redy to forgyue them ꝑ be sorowful for theyr offences. Jt is not spokẽ so in thyn holy scrypture. Js not thy sayenge true dyde ꝑ not make vs of noughte. Do we not dayly aske mercy/ shall we onely be expulsed/ of a crouth our synnes be grete but thy mercy excedeth all gretenes & mesure. Our trespalles be many but no nombre is of thy mercy Our synnes many tymes be renewed after ꝑ hast forgy= uen them/ notwithstãdynge good lorde thy mercy is lymyt to no certayn tyme but euer redy to be receyued by & by of all ꝑ be penytẽt. Q; apd dñm mia. For ꝑ mercy of god is infynite. Many tymes one plone may haue py te on an other/ & yet helpe hym no thynge at all/ as thus. A poore mã gaũture gooth ī to a pryson where he seeth many pryseners sore punisshed w̃ fetters & other engyns by ꝑ syght he is moued w̃ pyte & mercy/ not w̃stãdynge he hath not wherw̃ to helpe them. Jf almighty god were in lyke cõdycyon/ his mercy shold lytel profyte vs. But he is not poore he is moost ryche. Jn his tresour hous is ryches innumerable/ wherwith also he may redeme al ꝑ world frõ ꝑ pryson & captyuite of ꝑ deuyl. The ryches cõuenyent for this redẽpcyon is no corruptable gold or syluer. As sayne Peter sayth/ it is ꝑ very innocẽt & precy ous blode of ꝑ incõtampynate lambe Jhesu cryst ꝑ one ly sone of ꝑ fader whiche made & ordred al other thynges in ꝑ world by mesure/ weyght/ & nõbre as scrypture she weth. Omnia fecisti in nũero põdere & mẽsura. The

phyſycyen alſo commaūdeth a man to be let blode by a
certayne meſure or quantyte. Not withſtandynge our
bleſſed lorde ſhedde his blode ſo plenteouſly without
meſure that no droppe was lefte in his body. And in pro
bacyon of the ſame bothe blode and water yſſued from
his herte/where as ones ſhedynge had ben ſuffycyent
for ỹ redempcyon of all ſyñers (all though the be innu
merable) yet he was not ſo cõtent but wt his owne wyll
ſuffred to haue it yſſue out of his mooſt precyous body
many mo tymes for our redẽpcyon. For anone after his
byrth in his mooſt tẽder aege/he was circũcyſed/in ỹ
fleſſhe of his preuy part cut wt a ſharpe ſtone/where his
precyous blode flowed out ſuffycyently for ỹ redẽpcyõ
of all ſyñers. Agayne it was ſhedde before his paſſyon
whan he prayed to his fader on ỹ mount. At that tyme
his manhode was in ſo gret agony ỹ ỹ ſwete yſſued out
fro his face as it had ben droppes of blode fallynge dow-
ne to ỹ grounde. Thyrde whan he was boūde naked to
a pyller & cruelly beten with ſcourges agayn he bldde
on euery ſyde. Fourth whan his crown made of ſharpe
thornes was faſt thryſt on his heed/& perced it thrugh
on euery ſyde/his blode ranne downe habondantly by
his heere/eyen/forheed/& his chekes. Fyfth whan after
the Jewes had ſcourged hym they dyde on his clothes
agayne whiche cleued ſo ſore to his holy body on euery
parte whan they ſholde be done of/his woundes were
ſo renued ỹ ỹ blode yſſued out afreſſhe as it had neuer
done ſo before. Syxth whan cruelly without mercy or
pyte his mooſt tẽder body ſo ſore beten was ſpytte vpon
ỹ croſſe/there dyuelyſhly nayled bothe handes & fete with
grete and boyſtous nayles of yren. O unſerpble & inner-
uayous cruelte of the Jewes/how ſhortly caſte ỹ blos

de out at that tyme from those large & grete woundes.
Seuenth whā after al these his syde was opened with
a sharpe spere/so grete a wounde was than made þ no
blode was lefte in ony parte of his moost precyous bo-
dy in wytnes whereof water anone yssued out w̄ blode
These be the ryches/this is þ treasure wherwith þ raū
som of our redempcyon was payed/as well for syñers
þ ben paste & gone out of this worlde as for vs that are
now alyue/also for them whiche be to come/& for all þ
wyll aske mercy and forgyuenes with true penaunce.
This moost precyous blode was shedde without mesu-
re/without nōbre/as we reherced seuen tymes whiche
sygnefyeth al tyme to thentent our syñes be they neuer
so grete & many shall in euery houre/euery moūt by þ
vertue of this precyous blode be clensed/done awaye &
we to be parte takers of this redempcyon ones done yf
at ony tyme in this lyfe we come to almighty god with
true penaūce askynge mercy for our offences. One drop
of his blode as sayut Bernarde & sayut Anselme bereth
wytnesse had ben suffycyent for þ redempcyon of al the
world/also of many worldes/what maye be sayd of all
his precyous blode so oft shedde. Shall we not saye our
redempcyon is perfourmed to þ vttermest/whiche our
prophete wytnesseth by these wordes. Et copiosa
apud eum redemptio. Therfore syth the mercy of
god is so grete/& our redēpcyon so plēteuous/who may
despayre. Namely where we know for a trouth that al-
mighty god of his owne voluntary wyl & gracyous bo-
unte hathe redemed vs and wyll exercyse his mercy
when we do aske it. Now no faute is in almighty god/
but onely in þ synner yf he be dampned. For of his grete
mekenes and haboundaunt mercy he wyll not that ony

creature perysshe/as sayn̄t Peter sayth/but all to be pe
nytent & retourne from theyr synfull lyf. Almyghty god
withdrawe th the rygour of his ryghtwysnes and is al
waye so redy to forgyue/ þ he coueyteth more his mercy
to be magnefyed than þ power of his Justyce. Were it
not a grete blemysshe to þ power of a kynge/ wolde not
the people saye shrewedly behynde his backe/ þt he pro
mysed openly to be vēged on his enemyes/ & in conclusi
on wold not performe it. It is a comyn prouerbe. Ver
bū regis stet oportet. A kynges worde must stande
Our moost mighty lorde in whome is al strength thret
te by his prophetes to destroye his enemyes. Notwith-
stondynge whan he had all sayd/ regarded more/ to use more
hede to shewe mercy than to his wordes or the wordes
of his prophetes. In so moche many of þ prophetes set
tynge more by theyr owne credence than by þ reuelacyō
of þ people fledde/ wolde not shewe as they were com-
maūded. The prophete Jonas after our mercyfull lor
de had delyuered hym frō many grete perylles (as ye ha
ue herde) was sente agayne to þ grete cyte of Nynyue
to shewe þ people it sholde be destroyed within .xl. dayes
whan the Nynyuetes herde hym saye so/ þ kynge with
all þ people began to fast. Clothed them in vyle garmen
tes & were gretely penytēt for theyr vnkyndnes agaynst
almyghty god/ as we declared i a psalme before. Almigh
ty god seyenge theyr grete penaūce/ had mercy on them
withdrewe his yre and wolde not doo as before he thret
te by his prophete Jonas. Beholde the grete mercy of
almyghty god our lorde. Whan Jonas vnderstode this
called to remembraunce the .xl. dayes almoost gone/
perceyued noo thynge towarde accordynge as he spake
threte/ thought his credence sholde neuer after be sette

by amonge the people/was sore vexed in hymselfe that
god had so grevously intreated hym & sayd. Good lorde
dyde not I fere this mater or ever I toke vpō me to shew
the people thy commaundement/& for that cause I
fledde/knowynge ryght well thou arte so mercyful/me
ke/pytyous/pacyent & gentyll of thy selfe/that whā the
people call to the for mercy thou wylt forgyve theyr of-
fences. Now blyssed lorde syth it shall be thus I pray the
suffice me no lenger to lyve. I desyre to dye moost of ony
thynge. O grete dyuersyte betwene the condycyon of
god & man/loke well vpon ȳ contrarvete of theyr mede-
nesse. This mortall man Jonas loued so moche hymsel
fe that his thought was more to kepe credence vndesy-
led/than to shewe pyte or mercy vpō other. But almigh
ty god the whiche is immortall suffred rather his credē
ce to be hurte than to be vnmercyful vpon the pēpytent
people. He made a shorte answere vnto Jonas/and so
left hym sayenge. Jonas hast ȳ a rightwyse cause to be
wrothe. After this Jonas descēded & wente downe a hy-
till from the cyte/& made hym a shadowynge place for
his defence agaynst the radyaunt heet of the sonne in ȳ
syde of an hyll/there abydynge to here what shold for-
tune & happen after. Almighty god seynge this/wolde
gyue hym mōpeyon of his gret folysshenes/caused an
yue tree to sprynge vp sodeynly rōnde aboute his bow-
re/wherof Jonas was very glodde & toke grete plea-
sure by ȳ same yue tree. But almighty god whiche pur-
posed an other thynge to be shewed by this dede/wold
not longe suffre Jonas to haue his pleasure and solace
of it. The nexte nyght than folowynge he created & ma
de a worme that dyde gnawe the rote asonder of ȳ yu-
tree. And ānone as ȳ sonne began to shewe ȳ operacīō of

his heet/it wydred & dyed awaye. Thā Jonas had not
so grete pleasure in the sodeyne sprynginge of that tree
but his sorowe was moche more for the destruccyon of ꝑ
same. In so moche he decreed with hymselfe/ what for
the heet of the sonne/& for anger so to dye. Our mercy-
full lord seynge ꝑ Jonas was so sore troubled in his mȳ
de on a season sayd vnto hym. Hast thou yet a Juste cau
se to be angry. The losse of this yue tree whiche ꝑ neuer
brought forth to thyn owne labour neyther made it to
growe maketh the sorowfull/sodeynly it sprange/& so-
deynly it perysshed. Thou sorowest now bycause it is
wydred awaye/mayst thou so do of equyte/ yt the losse
of one yue tree whiche ꝑ neuer made be so payntull to ꝑ
shal not I sorowe ꝑ destruccyō of .xx.c.M. soules create
by myne owne handes. So many be in this cyte/ there
fore suffre me to loke vpon ꝑ saluacyon of so many sou-
les syth one yue tre was to the so grete pleasure. O gre-
te mercyfull dede of our lorde shewed vpon his creatu-
res. O inestimable mekenes. O mercy so gret which no
tōgue can expresse. Be creatures neuer so vngetyll/mer-
cylelle neuer so wycked/notwithstādynge he is sory to
se them perysshe/yt after they grete offēces they wyl lo
ke vpon almighty god agayne by true & herty penaūce
he wyll gladly admytte them to forgyuenes/& so mercy
fully he wyl take them to hȳ/& make them parte takers
of ꝑ noble redēpcyon whiche was ꝑcurmed ꝯ the trea
sure of the precyous blode of his sone Jhesu crysst acco-
rdynge to our ꝓphete sayenge thus. Et ipe redimet
israel ex oīnibus iniquitatibus eius. He shall
make euery penytent persone parte taker of his redēp-
cyon ones done whan soo euer the synner wyll hyrecte

his penytēt eyen vnto hym/ for than ꝑ synner may well be called Israell/ a man seynge god/ where as afore by synne he turneth hymselfe away frō that mooste mercyfull lord. ¶ Now let vs cōclude this sermon with a shorte rehersall of the same. All ye that haue herde what we haue spoken in it I praye you remēbre yourselfe by how many degrees/ and how perylously euery synner desēdeth/ slyppeth downe sodeynly without he take hede to warde the depe pytte of hel. Therfore do penaūce i this ipse as soone as ye maye/ and beseche almyghty god to accepte your penaunce. Trust beryly (yf ye so do) neyther your synnes/ in the ryghtwysnes of god/ neyther ꝑ ordynaūce of his holy lawe shall withstāde/ but ye may euer be in a suerty to haue forgyuenesse/ fyrst by his promyse/ by his grete power wherby he maye obserue the same/ lyke bycause he is so redy to forgyue euery houre and euery moment without doubte euery synner be he neuer so wycked by these grete benefeytes of almyghty god may truste beryly to haue forgyuenes yf he do penaunce/ and holde vp hymselfe by the grace of god frō fallynge downe in to the depe dungeon of despayre/ whiche our lorde Ihesu cryste graunte vs. Amen.

The .xxvi. parte.

OUr sauyoure Cryste Jhesu shewed in a gospel of Luke/that a certayn man had two sones/ the yongest of them desyred a porcyon of his faders substaūce/ whiche he obteyned & had. After that he wente to an other regyon ferre from his fader and there kyuynge vycyously spente the sayd porcyō of his goodes. Whan this substaunce was after this maner myspent and gone/fortuned grete hunger to be in the regyon/than he beynge poore and nedye put hymselfe in seruyce with a certayne cytezyn of that countree. This cytezyn his mayster sente hym vnto a byllage there to kepe hogges/where he was sore vexed with hunger/in so moche that he coude not haue his fyll of pesen and oke kornes/that before his face dayly the swyne ydde etc. At the last remembred hymselfe inwardly/ & the mysery whiche he suffred/thynkynge agayne on his faders housholde/how plenteously euery seruaūt had also how the leest page in the hous were serued with mete & drynke/& he in the meane tyme perysshed in a straūge londe for hunger. For this he made couenaūt with hymselfe shortly to departe frō thens/to go agayne to his fader/knowlegynge his faut & myskyuynge/askynge forgyuenes/& more ouer pray his fader to take hym onely as his seruaunt/ vnworthy to be called his sone from that tyme forwarde. Whan he toke his Journey retournynge home/it fortuned so his fader espyed hy comyng

aferre/and anone moued with mercy and fadetly pyte
went to mete hym. Et they3 met hym take hym aboute
ꝑ necke and kyssed hym/cõmaũdynge his seruaũtes to
put vpon hym newe clothes/& make redy a grete feeste
Last it is shewed with what softe wordes this good fa
der swaged & pesed the malycyous indygnacyon of
his eldest sone/that enuyed the forgyuenes of his yõger
brodet. These ben the wordes of our sauyour Cryst in a
gospell/spoken to thentẽt no man sholde doubte or be ig
norant/how grete mercy of our heuenly fader is shew
wed vnto penytent synners. This prodygall chylde tur
nyge agayne vnto his fader/sygnefyeth the penytẽt syn
ner beynge in a straunge regyon ferre from the fader of
heuen/there mysusynge his manyfolde grete benefeytes
& at ꝑ last retourned with sorowe & penaunce/askynge
forgyuenes for his offences. Truly al we be chyldren of
the heuenly fader/& who someuer of vs folowe worldly
vanyteys/ones brought in to the vsage of the same by
the inordynate volupty of synne/wout doubte he is thã
gone in to a straunge countre ferre from the fader of he
uen. Euery synner by synne gooth away ferre fro god/
& the lenger ꝑ he cõtynueth in it/the ferder is his depar
tynge frõ that dyssheu lord. He destroyeth the substaũce
freely gyuẽ vnto hym/by mysusynge ꝑ gyftes of god/&
folowynge the sensuall appetyte of his body. No doubt
of that persone is so sore crucefyed in this lyfe with insa
syable hũger/whose appetyte is moche desyrous & set
more & more to vse the trãsytory pleasures of this worl
de. Who ben ꝑ cytezyns of this regyon/truly none other
but deuylles/whom saynt Poule calleth ꝑ gouernours
of this worlde. And whan soeuer ony of vs fall to synne
he putteth hymselfe i seruyce with one or other of them

Whan he as a mayster sendeth hym in to his village. Euery euyl cõpany may be called a village of the deuyl. So many villages of this regyon therbe/as are euyl cõpanyes in it. The synner is sente to kepe hoggys/ whã his mynde & study is all set to satysfye hymselfe in the vnclene concupiscence of the flesshe. Also he coueyteth to haue his belly full of pesen by delyghtynge of the holy foode of celestyall doctryne/& is desyrous to vse the vnclene pleasures of the body/ whiche can not satisfye hym. Moreouer he is retourned vnto hymselfe by makynge an inwarde serche in his conscyence with a true remembraunce of all his offences done/ wherby anone he calleth to mynde ỹ goodnes of almighty god shewed vnto hym/& his owne onkyndnes agaynst his lord & maker. Also he perceyueth ỹ felycyte of thẽ whiche be the true seruauntes of god & cõtrary to that felycyte/ he knoweth his owne wretchednes. Thus he dampned his owne erroure gretely repẽtynge his grete folysshenes/& is reysed vp agayne by true hope of goddes mercy. He reysed vp frõ the fylthynes of synne & cometh towards ỹ heuenly fader with ỹ steppes of his soule proclamynge hymselfe synfull & vnkynde/vnworthy to be called his sone/ and mekely beseechynge to be taken as a seruaunt. This moost mercyfull fader our lord god beholdynge his sone comynge afarre/preuẽteth hym with his grace/he maketh no tarrynge/but shortly gooth to mete hym/shewynge hymselfe familyerly/& maketh demõstracyõ of a perfyte forgyuenes/bryngeth hym in to his hous/ clotheth hym wt the garmẽtes of grace. Maketh hym part taker of ỹ slayne calfe for our redemcyon/our sauyour Jhũ cryst. And last he causeth al his aduersatyes vtterly to go away fro hym. Four thynges there be whiche we may

well consyder bothe in the prodygall chylde / and also in euery penytent synner. Fyrst the terme goynge away fro his fader. Secondē the maner of his comynge agayne. Thyrde what he shall aske of his fader / & fourth what rewarde he shall receyue in cōclusyon / whiche foure by goddes helpe shall be declared by ordre in this penytencyall psalme folowynge. And for this purpose we shall make our prayers vnto that blyssed lord. Fyrst let vs call to remembraūce by what maner / & in wat maner wyse this prodygall chylde came to his fader. No doubte of his comynge agayne was with grete repentaūce & shame of his synfull lyuynge / in so moche he knowynge his owne vnkyndnesse and indygnyte had leuer be called a seruaunt than a sone / sayenge. Dō sum dign⁹ vocari filius tuus. Fader myn offence is so gret ayenst the / þ I am not worthy to be called thy sone. Dere frendes let vs haue the same affectyon. Let vs remembre the benefaytes to god gyuen vnto vs. Agayne let vs call to mynde our vnkyndnes / our synnes / our vnthryfty lyuynge & be ashamed in our abhompnacyons. Let vs be penytent and wt true repentaunce saye / we be not worthy to be named þ chyldren of almighty god / to whome we haue made ourselfe so vnlyke by synne / let vs not name hym our fader with our polluted mouth / but mekely call hym our lord / sayenge. Domine exaudi oratiōnē meam. Lorde here my prayer. Two thynges of a lykelyhode sholde withstande & be agaynst þ synners be not herde so soone as theye sholde be. Fyrst þ trouth of almyghty god / secōde his ryghtwysnes / his trouth where he thretteth synners to dye eternally / his ryghtwysnes wherby he ordeyned a due payne of very ryght for euer

ry syñer accordynge to his deseruynge. But doubtlesse neyther of these maye let vs to be herde/but rather they be our helpe & socour whereby our mercyfull lord shal gyue audyence vnto vs. Notwithstandynge eternall punyshement is promysed to al syñers. But agayne this is trouth/yf they wyll be returned frō theyr synfull lyuynge/they shall be receyued vnto grace. And theyr synnes neuer after shal be cast in theyr tethe/but must nedes be true. For almyghty god affermeth ỹ same. Wherfore of a surety bothe eternall payne & also forgyuenes be promysed vnto syñers: but howbeyt thus. Eternal dāpnacyon is promysed to suche as wyl not returne & be penitent for theyr syñe. And to them whiche be repentaūt & sorowfull for theyr syñes with a full purpose neuer after to offēde is ꝑmysed forgyuenes. Almighty god sayth

Quicunq; .n. peccator ex corde ingemuerit olim iniquitatū eius nō recordabor. Whan soeuer a synner is very cōtrite & sorowfull for his synnes I shall neuer after call them to mynde. Therfore let vs hertely desyre of our mercyfull lord ỹ he wolde vouchesaue to here our petycyon made vñ a penytēt hert to thentēt his owne forsayd wordes may be veryfyed on vs. **Auribus ꝑcipe obsecrationē meā in veritate tua.** Lorde take vp my prayer/mercyfully accepte it/graūte me forgyuenes of my syñes lyke as thou graūted to all true penytent synners/whiche graūt may neuer be vntrue/it may not be broken in ony cōdycyon. Also ỹ right wilnes of god is not so gretly to be fered of wretched synners/namely of suche as hath take vpon them the right way of lyuynge/ỹ is to say after goddes lawes & be truly

repentaūce for theyr offences done & past/the sayd ryght
wysnes is to all those rather a grete helpe & socour/ for
almighty god of his fydelyte & Justyce must nedes for-
gyue them that be confessed truly and with good wyll
do penaūce for theyr synnes. Saynt Johñ the euange
lyst sayth. Si confiteamur peccata nostra fide
lis est deus et iustus vt remittat nobis pecca-
ta nostra et emundet nos ab omni iniquitate
If we truely cõfesse our synnes & be sorowfull for them
Almighty god of his fydelyte and ryghtwysnes is of po
wer and wyl to forgyue vs and at his pleasure may pur
ge vs from all out iniquyte/for this cause let vs instãt
ly aske of hym to be herde in this ryghtwysnes/ sayen-
ge. Exaudi me in tua iustitia. Lorde here me
graciously lyke as thou arte true and ryghtwyse of thy
promyse. Ferther peraduenture we shall gyue accompte
of his substaūce receyued of our blyssed lord whiche we
haue spente and destroyed lyuynge after the vnlawfull
sensualyte of our bodyes/lyke as the prodygal chylde di-
ded hymselfe. O whiche of vs can saye but he hath recey
ued of almighty god many grete benefaytes and gyftes
bothe in soule and body with other. But fyrst let vs re-
membre the grete benefaytes of almyghty god in thyn-
ges cõcernynge the body as a socour/ without the whi-
che it coude not lyue. How many true and faythful ser-
uauntes of god be there in the worlde the whiche lacke
brede wherby they myght repelle theyr hunger. Dryn
ke for to staunce theyr thurst. Clothes for to couer theyr
nakednesse. Fyre for to alwage theyr grete colde. Bed-
des to refresshe theyr werye synnes. How many also
wantyberte beynge in prysons for bonde: peraduēture

with chaynes of yron/harde it is to nõber theym. But cõ
trary wyse(loued be god) we be not so hardely bestadde
we neyther lacke meet/dryke/clothes/fyre/bedde: nor li
berte/but in every nede all these be habundantly redy
for vs at hande. To alwage our hunger we haue grete
plente of delycate metes. Agaynste thyrst we haue dy-
uers kyndes of drykes. To couer our nakednes dyuers
apparayles. Agaynst ỹ bytter colde stormes/is well at ỹ
full to make fyre/& so ofte of our pleasure is cause lye dow
ne & rest vs/we haue a softe bedde well decked wt goodly
couerynges/we haue lyberte to go where we wyl/eyther
on hors backe or on fote/we be neyther teyed by the hãs
des ne fete. Suche as are streyghtly kepte in pryson/set
in a stynkynge derke dungeon/bounde wt fetters of yron
and for lacke of meet lyke to dye for hunger/naked with
out clothes/in the sharpe colde wynter no fyre to socour
them. These persones haue good cause why to knowe
how grete and pleasaunt these sayd benefaytes be. Let
vs now speke of the goodnes longynge vnto ỹ body as
membres vnto ỹ same/how many lacke theyr armes/fe
te/hãdes/and other fetures of theyr bodyes/& how ma-
ny haue theyr armes broken/elles ỹ flesshe cleen awaye
with dyuers sores & infyrmytees/how many be depry-
ued fro theyr beate whiche somtyme were wel fauoured
of face/and wel proporcyoned in euery parte of theyr bo
dyes. How many lye in stretes & bye wayes full of car-
buncles & other vncurable botches/whiche also we day-
ly perceyue at our eye greuous to beholde/how many
be crucyfyed in maner by intollerable aches of bones &
Joyntes wt many other infirmitees. And how many I
pray you be blynde/deffe & dombe. Suche folys are trou-
bled in this maner wt these incõmodytees reuersed/vn-

derstande perfytely the commodytees wherwith we be
endued. Besyde these whiche be vexed with the frenshe
pockes/ pooze/ and nedy/ spenge by the bye wayes skyn-
kynge and almoost rotē aboue ꝑ grosside hauynge intol
lerable ache in theyr bones/ perceyue how moche we be
bounde to our bylled lorde for his manyfolde grete be-
nefaytes gyuen vnto vs. Last the goodly and profyta
ble gyftes gyuen vnto the soule be many/ & moche to be
made of. We may se innumerable creatures that wante
reason/ memory/ & lyberte of wyll whiche thre be partes
of the ymage of god/ wherwith the soule of man is ma
de noble. We se also many that haue these gyftes/ not-
withstandynge they wante ꝑ good vse of them/ as thus
they neyther can speke nor do ony thynge in a conueny
ent ordre. Some there be whose wytte is so dull ꝑ in no
maner they can not perceyue a thynge taught vnto them
Many haue so slypper a mynde ꝑ can not kepe in memo
ry a thynge shewed vnto them by ꝑ space of an houre.
The wyll of some is so croked/ so frowarde/ so intracta
ble ꝑ in what cōpany so euer they be/ it is grieuous & te-
dyous vnto them. I spake not yet of folysshenesse/ im-
prudēt affeccyons & other vyces whiche doubtles be gre
te incōmodites vnto vs/ & theyr cōtraryes are meruay
lous grete benefaytes. How grete benefaytes they be is
perceyued by ꝑ natyue folisshenes of ꝑ sole whome day
ly we beholde whiche sholde be in worse cōdycyon than
ony vnreasonable beest yf he might haue his owne wyl
Further. Of whome had we the benefaytes/ who gaue
them vnto vs/ truly our moost louynge fader almighty
god/ it was our fortune to haue this goodly porcyon of
substaūce/ these ryche treasures whiche peraucture ma
ny of vs hath spent and destroyed vnprofytably/ not at

waye to the honoure and pleasure of our blyssed lorde/ but contrary wyse rather to his shame and rebuke/ soo moche as lyeth in vs. Alas what shall we do/ how shall we behaue ourselfe whan our fader and lorde shal aske accompte at the dredefull daye of his strayte Jugemete how we haue ordred our porcyon of substaunce/ euery man accordynge to his recepte. Therfore let vs come before our sayd fader by true confessyon and penaūce for our synnes callynge ourself vnworthy to be named his chyldren/ wolde god we myght be his true seruauntes and not come in that Jugement with hym let vs saye **Non intres in iudicium cū seruo tuo.** Blyssed lorde gyue vs grace in this lyfe so to spende the porcyon of substaunce whiche we receyued of thy goodnesse/ y at the feerefull daye of dome where vnto all we shal be cyted/ thou laye no thynge vnto our chargis/ wherby we sholde vtterly be condempned and put oute fromethy blyssed company. For yf it be thy wyll to call vs vnto y strayte examynacyon/ truely neyther we nor ony other persone maye escape without condempnacyon/ for all be synners/ none can excuse hymselfe/ and saye he hath not offended thy goodnesse. Saynt Johan sayth. **Si dixerimus quia non peccauimus: mendacem illum facimus.** If we saye that we haue non synned we make our sauioure Cryste a lyer whiche he taught vs to praye vnto the fader by these wordes: **Dimitte nobis debita nostra.** Blyssed lord forgyue vs out dettes. Whiche be oure dettes? Truely oure synnes/ wherfore we shall endure and suffre without ony doubte eternall damnacyon yf that they be not forgyuen or euer we departe oute of this worlde.

No man maye excuse hym but he is bounde in these dets
tes ꝓ is to saye in synnes. For yf ony man can saye ꝓ con
trary than our sauyour taught vs not ryght whā he she
wed that we sholde aske pardon / forgyuenes / & releasse
of all our synnes. Job that was bothe good and ryghte
wyse sayd. Si iustificare me voluero: os meū
condemnabit me. If I wolde iustyfy myn owne
selfe / my wordes shall cōdempne me. For this cause who
may thynke hymselfe able & worthy to come into Juge
ment with almyghty god / for yf sayut Johñ the electe
dyscyple & perfyectly beloued chylde of our blyssed lor
de was not clene with euery spotte of synne. If also the
good lyuer Job sholde be cōdempned in that strayte Ju
gement / moche more we than shall be straytely Justy-
fyed. Wherfore let vs al pray affectually in so moche his
derely beloued chyldre be they neuer so good are not suf
fycyently able for to pleade with hym in Jugemēt / that
he vouchesaue not to call vs scāre able to be his seruaūs
tes vnto the strengthes of it. Quia nō iustifica-
bitur in conspectu tuo omnis viuens. Blyssed
lorde god deale not straytely with me in thy terefull Ju
gement & dome to come / for no creature lyuynge of his
owne merytes shall be able to come afore thy syght. Wo
trouer let vs knowlege and confesse to our grete shame
vnto what vngracyous cytezyn we haue put ourselfe in
seruyce in the regyon & cōtre so ferre from our heuenly
fader almighty god. Who someuer is the true and fayth
full seruaūt of god as we all ought & shold be / his cōuer
sacyon is in heuen with the fader of heuen & the heuens
ly cytezyns ther beyuge in Joye. He is also exempte fro

ꝑ regyon of this worlde / wherof the deuyll is ꝑynce ⁊ chefe cappytayne. Cryst our sauyour called ꝑ deuyl ꝑyn ce of this worlde / sayenge. Q Princeps huius mun di. And sayne Poule calleth deuylles ꝑ rulers ⁊ gouer nours of synfull soules / he that folowyth the vanytees of it gooth in to a ferre regyon away frō god / myslusyn ge ꝑ goodly ⁊ ꝓfytable gyftes of that blyssed worde. He is also troubled with insacyable hunger / for the mo re ꝑ his appetyte is sette to gete worldly goodes ⁊ plea sures / the greter is his desyre to encrease the same: in so moche he hath put hȳ selfe in seruyce to one of these cy tezyns that is to saye to a deuyll the whiche ꝓmyseth hym many thynges / but al be false / vayne / ⁊ perylous wherby he is about to devoure ꝑ soule. Our wyttes be set to gete worldly delectacyons / ⁊ ꝑ flesshe is fyred in ꝑ same purpose / so in ꝑ meane season ꝑ serpy soule dooth perysshe. No man wyll cal this cytezyn ꝑ deuyll but a cruel enemy. In ꝑ gospel he is so named / where is sayd Inimic⁹ hō venit: et supseminauit zizānia. He hath his name not wout a cause / for euer he is pursu ynge to destroye the soule whiche is moost dere ⁊ ꝓcyo ous vnto a man aboue al thynges. We therfore that be vexed with lyke persecusyons maye saye. Q Quia per secutus est inimicus aiam meam. The deuyll our cruell enemy dayly purslueth to destroye our soules Besyde this he hath sente vs into his village / there to kepe hogges. The deuyll putteth enery synner in to that vyle office / whiche is his seruaūt ⁊ to wyl ꝓyntyne / what maye better be vnderstāde by thoncleanes of hogges or fowle than the fylthy appetyte of ꝑ flesshe. Thise moost

vnclene synners whose affeccyon is set in fleshely pleasu
res ought of a more congruence to be called swyne than
the hogges whiche dayly walter themselfe in myre and
clayre. wherfore sayne Peter sayth. Sus lota in vo-
lutabro luti. The synner is lyke vnto a sowe sowled in
dyrte & myre. O we cryssten people whose lyfe is made so
vyle by vyces/what condycyon be we in whiche are made
lyke vnto the ymage of god/redemed with ỳ moost pre
cyous blode of cryste/ryght enherytours of heuen. Not
withstandynge we haue forsaken our moost louynge fa
ther/and chosen a lorde moost vngracyous and cruell ad
uersary vnto hym. This aduersary letteth vs in ỳ offyce
of kepynge swyne/that is to saye in folowynge the lyby
dynous appetyte of ỳ flesshe vnable to be satysfyed. O my
serable vyle. O how detestable condycyon be we in. Let
vs therfore crye vnto our mercyful father/besyly aske his
helpe and shewe our mysery vnto hỳ sayenge. Humi
liauit in terra vitam meam. This enemy the de
uyl hath humylied my lyfe/hath set my in a vyle offyce so
lowynge worldly pleasures and the fylthy delyres of the
flesshe. The deuyll our aduersary is not onely content to
set vs in this lowe and vyle offyce/but also he hath taken
a waye the lyght of doynge good workes/and ouercou
red vs with derknes/that is to saye with worldly conce
ytes/ so by his meanes we be made obliuyous of
our heuenly father and his manyfolde benefaytes/forge
tynge our selfe/not regardynge ỳ helth of our soules/in
maner as madde people/more lyke dede than alyue. For
al suche as ben enlumyned with grace are alyue/& haue
both vnderstandynge to ordre themselfe in ỳ pleasure of god.
But al other that lacke grace be dede spyrytually/whose

wyndes be alwaye set to fulfyll theyr beestly lyste / & nou-
rysshe theyr wyttes with vayne delectacyons / mercuy-
loushy blynded by the deuylles and rulers of this regyon
the worlde / whiche many tymes in holy scrypture is na-
med the regyon of dethe. Sayne Poule sayth e.
Tenebris obscuratum habentes intellectum: alienati a vita dei. Suche maner people as folowyth
the pleasures of this worlde be in derkenesse / hauynge an
obscure vnderstandynge / and alyenate fro that lyfe of al-
myghty god / for this let vs adde vnto our cõplaynt that
folowyth. **Collocauit me in obscuris sicut mor-
tuos seculi.** Oure aduersary the deuyll hathe set vs in
the derkenes of vyces / taken awaye our good vnders-
tandynge / and made vs as deed without grace. Hytherto we
haue shewed of the synners feerte goynge awaye fró god.
Now let vs here of his retournynge agayne. Be the syn-
ner neuer so moche blynded with the deceytes of the de-
uyll / notwithstandynge some sparke remaynyth in the
soule that can not lyghtely be extynct & quenched / as
moche to saye / the superyoure porcyon of the soule whi-
che alwaye stryuyth agaynste synne. Also it instyeth the
body so moche as it maye to do good / yf we be dyspoſed
for to here it / and for to do therafter. But many persones
there be the whiche gyue more attendaunce to other vay-
ne thynges / wherwith they are beſely occupyed / and for-
gete themselfe. Suche maner of people ben rather pre-
sente with those transytory thynges than with themsels
fe. The holy & excellente doctour sayne Augustyn sayth e.
The mynde & thoughte of man is more where he louyth
than where hymself / wolde god these maner dyspoſed people

wolde at the last retourne / here / he / and make due serche what is done / thy cõscyences / he as we haue shewed of this prodygall chylde / whiche after his offence came ageyne to hymselfe / & knewe all his myserye / wolde god euery one of vs were so wyll to cõsyder the trouble of his owne soule / the whiche the mordre cõscience doeth suffre / to thentent all we myght saye with the prophete that folowyth. Anxiatus est super me spiritus meus. I knowe verely by the serche made in my conscience how grenously I haue trespassed agaynst my lorde god / wherwith my soule is sore greued. This remembraunce doubtles is begynnynge of the synners true conuersacyon to almyghty god. For a trouth whã he calleth to mynde (as we haue shewed) hys mysserable errours wherin he hath be wrapped by contynuaunce in the same a longe tyme / and that remembraũce contynually had / can not but gretely repente hys owne folysshenes namely yf he remẽbre whome he hath forsaken / and in to whose daunger he is fallen. Also call to mynde hys lolle how grete it is / and how muche vnpossybylite his vnkyndnesse / he hath not forsaken aũgell / man / or ony other creature / whome thãtruly almyghty god ỹ maker of al creatures / whiche also create euery thynge of nought & is moost myghty / moost ryberall / best & moost fayre. This blyssed lorde is to be set by aboue al thynge / he is to be loued best / for his inenarrable goodnes / all though he had neuer done moze for vs. But about these he maketh hỹselfe our fader. Qui ỹ proprio & naturali filio nõ pepercit: sz ỹ nobis oibus mozti tradidit illũ. Whiche also for grete loue spared

not his owne naturall sone/but gaue hym to suffre deth
for ꝑ redempcyon of vs all. The synner hath forsake this
moost kynde & louynge fader folowynge the deuyl moost
cruell enemy to all mankynde/also moost fereful/moost
enuyous/auctour of all synnes and myscheefe/what pro-
fyte hath the synner goten by his longe contynuaunce in
wyckednes/truly no thynge elles but dyshonestie & grete
filthynes of the soule w̄ eternall dampnacyon/out of the
whiche he shall neuer be delyuered without amendemēt
in this lyfe. He hath beside these lost eternall lyfe & Joys
euerlastynge. O wretched synners. If ony of vs had lost
a greete somme of money/condempned to haue his heed
stryken of/yf he eyther were fallen in to the daūgers of his
moost cruell enemy/lost his best louynge frende/wold he
not sorowe moche/sholde he not be sore vexed in his mynde/yes of a lykelyhode. Therfore let vs retourne to our cō
syence there to here these sayd domages/that we maye
wayle and sorowe with true penaunce sayenge vnto our
fader of heuen. In me turbatum est cor meum.
Blyssed lorde my herte is sore troubled/my wyt̄ dome is
cōfused I am sory & penytēt for my trespasse done ayenst
thy goodnes/for as moche as a man may take to grete so
rowe/and by his doynge perchaunce fall in to desperacy
on/therfore a remedy must be had/whiche is the remem
braunce of good hope and truste of forgyuenes. And this
shall soone be done/yf we call to mynde how gret the mer
cy is of our heuenly fader. Doubtles mankynde that is so
croked and prone to synne must of very ryght be brought
vnto a fere & drede by the greuous punysshement of god
lyke as the custome & vsage was in the tyme of the olde
lawe/for than who so euer dyde breke the lawe/two or

thze bytnesses testifyenge the same was amonge Jewes to dye without mercy or longsuffrance. Notwithstandynge our moost merciful lord could not but exercyse his mercy in ꝑ same cruell season / for many tymes by his prophetes he promysed forgyuenes to all true penytent synners. It is wrytten in Jeremye. Tu fornicata es cū amatoribꝰ multis: tamen reuertere ad me et ego suscipiam te. Thou synfull persone hast offended many tymes folowynge the vnlawfull desyres of thy body / yet turne agayne to me & I shall receyue the. O merciful lapenge of our blyssed lord. In an other place it is wrytten also. Si penitentiā egerit gēs illa a malo suo: agam & ego penitentiam super malo quod cogitaui vt facerem ei. If the people wyl do penaunce for theyr offences. I shal withdrawe my grete punyshement / or elles I shall not punyshe them as I had thought to haue done. Now for as moche as almyghey god was so merciful in ꝑ tyme of cruelte whan Moyses lawe was put in execucyon / how pitefully shal he exercyse his mercy now in this tyme of grace. Shall not almyghey god father of all comforte be more redy to shewe mercy on synners & call them agayne to grace: yes doubtles. For this cause ꝑ remembraūce of his mercy shewed i the tyme of ꝑ olde lawe is moche profytable for vs in hery hope & trust to be forgyue. Therfore it folowech. O memor fui dicti antiquitus. Good lorde I haue all seasons had in mynde the tyme of the olde lawe wherin noo mercy myght be had for our transgressiones & I remembre how mercyful

thou were at that tyme. In other cause of good hope is this/let vs make serche through the werkes of god vny uersally/& we shall fynde in al them habounduant mer cy & pythe. I beseche you how ofte shewed he mercy in dede vpon the people of Israell whan they synned abo ue measure. How mercyfully deale he with the kynges Dauid/Nabugodonosor/Achab and Ezechie/with the people also/as is wytnessed in holy scrypture of ỹ nini uites/what mercy shewed this blyssed lord on peter ỹ whiche denyed hym/what to Poule whiche pursewed hym. Mary magdaleyne/the woman taken in aduoutry what to the publycane/also to ỹ theefe a manquellier/& other innumerable. No man of this is ygnorasit. Scri pture sayth. **Suauis dñs vniuersis et miserationes eius super omnia opera eius.** Our lorde is mercyfull vnto all people that wyll receyue mercy/& his mercyfull dedes be spredde vpon all his werkes. In euery thynge that god dooth is suauyte and mercy that is shewed in an other place. **Universe vie dñi misericordia et veritas.** All the wayes of god be grou ded vpon mercy and trouth. The remembrance of this enarrable mercy on all his werkes/maye cause vs to haue good hope and trust of forgyuenes. For this is ad ded. **Et meditatus sum i omnibus operib⁹ tuis.** Blyssed lorde I call to mynde how mercyful thou arte in all thy werkes/whiche is to me a specyall truste to obtayne forgyuenes. But nowe consyderynge this why do we not haaste ourselfe/why tyse we not to synne and come vnto our mercyfull father of heuen. As this

prodygall chylde dyde to his fader. Is peraduenture ony thynge yet behynde: ye truly. For this prodygall chylde remembrynge his owne mysery / thought vpon the seruaūtes in his faders housholde how plenteuously they were fedde. So lyke wyse we muste remembre ouer owne wretchednes and also the felicite of those creatures beynge in seruyce of housholde of our heuenly fader. This prodygall chylde sayd. Quanti mercennarii in domo patris mei habūdant panibus: ego autem hic fame pereo. Howe many seruauntes be in my faders hous / how haboundauntly ben they serued with mete and drynke / and I lyke a wyerche dye here for hunger. A lyly is but a small thynge in reputacyon it hath neyther reason ne vnderstādynge / yet noble kynge Salomō in all his royalte was neuer clad de with so fayre a colour and beaute / whyche our sauyour shewed in a gospel of Luke sayenge. Cōsiderate lilia agri &c. Amen dico vobis salomon in omni gloria sua non fuit vestitus sicut vnum ex his. Loke vpon the lylyes and fayre floures of ỳ felde. I tell you playnly sayth our sauyour. Salomon in all his glory was neuer so beautyuous as one of thē. Sparowes be but small bydes and lyttell set by amonges men. Et tñ nec eis nō est in oblīone cora deo: sed et capilli oēs capitis numerati sunt. Notwithstandynge none of them is out of mynde before god All the heres of our hedes be nōbred & had in his memory. Therfore our moost vyrtuous lord taketh hede of euery creature. Also ỳ leest is not out of his remembraūce. Ye

maketh prouysyon for them all. As the prophet Dauyd
shewed in a psalme/sayenge. **Oñia a te expectant**
vt des illis escam in tempore: aperiente te manum
tuam omnia implebuntur bonitate.
Blessed lorde all creatures abyde vpon thy goodnes/all
haue theyr beynge and fode of the in tyme. And whan
it is thy pleasure to put forth & open thy plenteuous han
de all shall be satysfyed and cõtent with nourysshynge cõ
uenient for them. Be not men and women more dere
ler by with almyghty god than all vnreasonable creatu
res/was not euery thynge made & create for mannes cau
se. Doubtles so it was. Than for as moche as almyghty
god taketh charge & prouydeth for al other creatures
How grete cure shall we thynke hath he vpon his reaso
nable creatures/whome he made lyke to his owne yma
ge. Therfore let vs remembre that foloweth/sayenge.
In factis manuum tuarum meditabar.
Lorde I bere in mynde how comfortable thou arte to
all thy creatures/none of them be had in oblyuyon with
the. Now thus/whan a synner perceyueth & forowe of
his soule/also the inwarde remors of his cõsyence/& by
that is made woful and penytent: whan he perswadeth
w hymselfe to aske mercy of his fader/remembrynge the
prouydence so plenteuously vsed for all his faders ser
uauntes/& beholdeth hymselfe forsaken by his owne de
faute wyll he not shortly ryse vp and go vnto his fader
knowlegynge his errours & trespasse. Shall he not low
ly meke hymself/& desyre for to be forgyuē & pardoned
of his grete vnkyndnesse/þ whiche this sayd prodygall
chylde fulfylled after all these consyderacyons as is the

wed whan he sayd. Surgam et ibo ad patrem meum et dicam ei: pater peccaui. I shall ryse and forsake my synfull lyfe/go vnto my fader knowlegyng my greuous offence & saye/fader I haue synned agenst the. O wretched synner/why tary we ony lenger/why do we not ryse fro me our wyckednes & forsake our synfull lyf/why do we not offre our self vnto the fader of mercy let vs lyfte vp our myndes sayenge vnto hym. Expandi manus meas ad te. I haue spredde my handes abrode/that is to saye I haue chaūged my lyf by doyng many good werkes/wherfore as before I gaue my self to the vayne pleasures and delectacyons of this worlde And for to shewe more openly the inwarde desyre of our myndes/let vs bryng to remembraunce the pleasures of this worlde/how vayne they be/& how shortely they vanysshe awaye as dooth a shadowe/for the more that ony persone hath a stedfast pleasure and delectacyon in them/the more is his desyre to encrease the same/& the lesse is he satisfyed/lyke as our sauyour sayd vnto ỹ woman Samaritan. Qui bibit ex aqua sitiet iterum. Who soeuer dryncth of this water shal be thyrsty agayne/that is as moche to saye/what maner of persones soeuer they be that is inordynately desyrous for to haue worldly pleasures/delectacyons/& ryches shall neuer be satysfyed & appetyted/but euer his appetyte shal be to haue more & more/neuer cōtent. But there is an other maner lycour/& yf a man dryncke no more but ones of it he shal be satisfyed & replenysshed habundātly/& neuer after be thyrsty/the whiche lycoure yssueth out from the tyuer of all pleasure/wherwith al blyssed

people ben gyuen drynke/ & plenteuously are sacyate in heuen. It is wryten. Satiabor quũ apparuerit gloria tua. Blyssed lorde I shall be fully contente, I shall haue pleasure at wyll whan thy Joye shall appere that is to saye at suche tyme as I shal be allocyate with thy blyssed company in heuen. Almighty god is the fountayne of this sayd pleasure and moost delycate lycour & wythe lycour all blyssed soules desyre feruently to haue Amonge whome one sayd. Quemadmodũ desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te deus. Blyssed lorde/ lyke as the wylde harte after he hathe dronken poyson desyreth to come vnto the freshe sprynge fountayne for his synguler remedy and comforte/ euen so doth my soule after the remembraunce of my synne/ desyre for to come vnto the by the fountayne of penaũce. Lord seyth it is so we knowe this moost delycyous lycour/ and where it is Let vs therfore sprede our soules abrode desyrynge to be sacyate with it/ wher of our selfe we be voyde & all moysture of goodnes/ & alyenate from all vertue. Our sayenge shall be this as it foloweth. Anima mea sicut terra sine aqua tibi. Lyke as the erth of his nature without moysture is dry & barayne/ so is my soule of it selfe voyde from all goodnes/ wherfore blyssed lorde vouchesaue to water it with the lycour of thy grace/ to ỹ entent it may fynally come vnto thyn euerlastynge blysse. Hytherto ye haue herde the sayd of the syster also his ryspnge agayne. Now reder let vs gyue hede to knowe what his desyre shall be of almighty god. Fyrste he prayeth to be herde. Also that god wolde vouchesaue

to loke vpon hym w the eye of his mercy / defende hym
from his enemyes / and take his petycyon to haue In
structyon how he maye fulfyll the pleasure and wyll of
our lorde god / he sheweth reasons why to be herde in all
these. Whan a poore man cometh to a prynce not accus
tomed to shewe hymselfe in ꝑ presence of noble men /
anone he is smytten with fere / wareth pale in the face /
quaketh for drede / & is so sore abashed that in maner he
wotteth not what to saye his spyryte begynneth to fayle
hym. We dayly haue this inexperience / not onely in tho
se ꝑ whiche be bashefull & weyk spyryted / but also in the
whiche be bolde of spyryte. We rede of quene Saba how
the wyse & of grete power whan she beheld ꝑ noblenes
se of kyng Salomō bothe in his wysdom & many other
grete gyftes / all though she came for to attempte hym
in many derke questyons / notwithstandynge she was
in maner beside herselfe seynge his grete royalte / and
almoost wyst not what to saye. O Jesu how shall ꝑ poo
re soule behaue it selfe deformed with so many synnes
Whā it shal come to the terefull presence of goddes hygh
magestie / whan it shall appere before the bygbues of al
mygbty god / presented vnto that terefull kynge that ta
keth awaye the spyryte and boldnesse of worldly pryces
and rulers / all erthly kynges fere hym. No meruayle is
is yt than ꝑ sely soule be sore abashed & wote not what
to saye / namely yt the petycyō be not redely herde. For
this let euery synner saye vnto god. Velociter exau
di me domine defecit spiritus meus. Lorde he
re me shortly for my spyryte fayleth me. But after that a
kyng or prynce is redy to gyue audyence to a poore crea
ture / yt also he loke not on hym with a gentyll & mery

contenaunce but shewe hymselfe ye full ayenst his subiec-
gecte & beseecher / not onely than his spyryte shall fayle
hym for fere / but also his strenght shall be taken a waye
not able to sustayne his body / but fal downe to the grou-
de. For Salomon sayd. Indignatio regis nun-
cius mortis est. The indygnacyon of a kynge is a
messenger & token of deth. And contrary wyse. In
hilaritate vultꝰ regis vita. By a kynges cheretful
countenaunce is sygnefyed lyfe. Syth the indignacyon
of a mortall kynge is so grete / how grete is the indyg-
nacyon of almighty god a kynge immortall. How many
hath dyspayred for fere of his indygnacyon & punysshy-
ment / whiche they deserued to haue / and so in contynu-
on slyppe downe in to the depe pytte of hell. And agay-
ne how many by the reason of synne were drawen back-
warde vnto hell. Notwithstandynge beynge cōforted
with the hope of mercy / they were erecte vnto eternall
lyfe. For this euery penytent synner must aske this pe-
tycyon of almyghty god / sayenge. Ne auertas faci
em tuam a me et similis ero descendentibus
in lacum. Blessed lorde turne not awaye thy face but
loke vpon me with a mercyful chere & contenaunce / gy-
ue me grace and vertue that I be not lyke and semblas-
ble vnto them the whiche by the synne of dyspayre do
fall in to eternall dampnacyon. But yf a myghty pryn-
ce or grete estate wyl loke vpon his subgecte with swete
so mercy and cherefull loke and countenaunce / & in con-
tynu on exercyse & shewe no mercy nor pyte vpon hym
what auayle or prouffyte is that vnto ꝑ sayd poore man
Truly but very lytel. Therfor mercy is to be requyred &

wicked in the thyrde place. Almyghty god is merciful aboue all other/ and hath more affection vnto mankynde than the husbande hath vnto the wyfe/ the mother vnto the childe or the father vnto his sone. Of a trouth grete loue muste be betwene the husbande and his wyfe. For it is wryten

Relinquet homo patrem et matrem et adhe rebit vxori sue. A man ones maryed accordynge to goddes lawes/ shall forsake his father & mother/ and kepe hym vnto his wyfe/ as moche to say/ loue hir & serue hir better than his father or mother. Many causes there be wherby a man may put his wyfe away from hym with ryght/ and to put away yf she come agayne he may lefefully refuse her. But almyghty god loueth vs with a more constaunte mynde. For yf we synne neuer so ofte/ neuer so greuously ayenst hym/ yet yf we wyll returne he anone taketh vs vnto hys at all tymes/ wytnes his owne wordes spoke by his holy prophete Jeremye sayenge. **Si dimiserit vir vxorem suã & recedens ab eo duxerit virũ alterum numq̃ reuertetur ad eam vltra.** If a man leue his wyfe and she so gone away take an other husbande shall he take her agayne/ is not that woman co[n]taminate and polluted. But what sayth almyghty god more.

Tu autem fornicata es cum amatoribꝰ multis: tamen reuertere ad me dicit Dominus & ego suscipiam te. Thou synfull persone hast offended with many louers/ yet turne agayne and I shal take the to mercy. Here wote that god loueth vs moche more constauntly than a man dooth his wyfe. Also it is manifeste howe tenderly thyse that are maryed do loue theyr chyl-

dren/by the grete labours and aduersytees whiche they
suffre for theyr causes to bringe & nourysshe them vp in
this worlde. But almyghty god is ferre aboue them in lo
uynge/for whan the moders perceyue & fele thunkyndnes
of theyr chyldren/anone they forgete them. Almighty god dieth not so with vs/whereof cõfermeth by his
prophete Esaye/sayenge. Quãq̃ potest mulier obliuisci infantem suum vt non misereatur filio
uteri sui: et si illa oblita fuerit ego tamen non
obliuiscar tui. Saye a woman forgete her enfante or
chylde and not be mercyfull vnto the chylde borne of her
owne body: and yf she so do at ony tyme for onkyndnes
shewed/yet sayethe our lorde I shall not forgete the/be
thou neuer so vnkynde/yf thou wylte after mercy. Therefore we be more derely beloued of god than chyldren ben
of theyr moders. Lat/faders whose loue is leger & fayntynge and more constante vnto theyr chyldren/be not to
be compared vnto the loue of almyghty god. No carnall
fader may loue his chylde better than our heuenly fader
loueth vs. It is wryten. Quomodo miseretur pater filiorum ita misertus est dominus timentibus se. As the carnall fader is mercyfull vnto his chyldren/so our lorde god almyghty is mercyfull vnto all that
feare hym. And doubteles he is moche more mercyfull/as
Cryst shewed in a gospell spekynge vnto carnall faders.
Si vos cum sitis mali nostis data bona dare filiis vestris: quanto magis pater vester celestis dabit spiritum bonum petentibus se. If
ye carnal faders beynge euyll of yourselfe/cã fynde in your

herites to gyue good gyftes to your chyldren. How moche
more shal your heuenly father whiche is all good and of fre
goodnes/rewarde them with his grace that wyll aske
it. This thynge appered well / this prodygal chylde whē
he came toward his father to aske forgyuenes. Anone his
father beholdynge his comynge afarre was moued with
mercy/wente to warde his chylde/& as they metynge to
ke hym about the necke and kyssed hym. O synguler lo
ue of a father. O grete pyte/not a lytell to be meruayled of
Let vs wrecched synners retourne from our synful lyfe
comg vnto our heuenly fader lyke as this prodygal chyl
de dyde. Aske mercy with true penaunce and hope of for
gyuenes. For elles we can not haue it. This shall be oure
sayenge. Auditam fac mihi mane misericordiam
tuam: quia in te speraui. Kyssed lorde graunt
that I maye obtayne thy mercy shortly when I call for
to with true penaūce and hope of forgyuenes/for why
I haue euer trusted in the. But whom so euer a synner hath
obteyned mercy of almyghty god/his cause is than that
more to take hede vnto diligently vnto the cautelles per
suasyons & effectes of the deuyll/& to be in more fa se than
he doas before. Thus percayued to shyne wyse happen. iii.
maner wayes. Fyrst by remembraunce of the good rule and
customs that he ought to vse & kepynge in clene lyfe for the co
tynuallce of the same. Secondly the crafty meanes of his
enemyes may perchaūce cause hym to retorne to synne/
after he hath knowledge of his fayth good ordre & custome
Thyrdly by his frayltie and readynes to synne he may offen
dengayne/he maketh petycyons for dyuynge to be defen
ded from the fyry dartes. Almyghty god hathe
euer ben so mercyfull vnto all them as call to hym with

a true mynde vnfaynedly and for a good entent to gyue
them knowlege in thynges that be doubtfull. This appe
ered manyfestly in the noble man called (Cornelius centu
rio) whiche all though he was a gentyle and not lerned
in the maner of Jewes nor of cryſten people/neuertheles
he prayed to god beſely to haue knowlege of the ryght &
true waye. Our moſt gentyll lord ſent vnto hym an an
gell/whiche gaue vnto hym monycyon to go vnto Sy
mon peter of whome he ſholde knowe all his deſyre. Alſo
a certayne man named Philyp a chefe ruler of a towne
called Gaza/this ſayd Philyp gaue hyſelfe many tymes
to praye/& on a tyme as he went to Jheruſalem in pyl
grymage/it fortuned that ſaynt Philyppe the apoſtle by
the cõmaundemente of god compayned with hym by the
waye/taught hym the maner and la we of Cryſte/wherof
he was ignorannte before. And why dyde almyghty god
ſhewe to theſe perſones the waye whiche they ſholde to
la we/but onely bycauſe theyr myndes were lyfte vp vn
to hys callynge for helpe in the waye of trouth/for a good
entent and without fayneynge. For it is wryte in an other
place. Prope eſt dominus omnibus inuocanti
bus eum: omnibus inuocantibus eum in veri
tate. Our lorde is nyghe vnto all that call vnto hym/na
mely to al ſuche as call vnto hym in trouth. Therfore let
euery ſynner not ſoffrynge to continue anye lenger in the
derkenes of ignorannce/go vnto almyghty god by praye
er/ſaye vnto hym with an hole mynde (not ſpeakynge one
thynge and thynke an other) theſe wordes ſolo dynge.
Quam fac mihi viam in qua ambulem:
quia ad te leuaui animam meam. Lorde gyue

ue me knowlege/ shewe me ꝑ way wher in I shal walke/ gyue me instruccyon of thy cõmaundementes for I haue lyfte vp my mynde vnto the. Besyde this whã ꝑ syñer knoweth the ryght way wherin he shal walke ful stylynge goddes cõmaũdemẽtes/ yet it may fortune hym to fere leste his enemyes whiche haue layde in his waye gyle full baytes bryngе hym out of ꝑ waye/ & make hym to erre agayne. The deuylles our gret enemyes be very stronge/ scrypture sayth Q ō est potestas super terrã que comparet eis None erthly power may be cõpared to them. And whan they perceyue a syñer leue his synfull waye/ and folowe thorowe of true penaũce than is theyr full purpose set to cõtryue how to bryngе hym out of that waye by theyr vayne deceytes/ whiche none erthly creature may resyst wout the helpe of our moost myghty lord god/ vnto whose syght al they tremble and flee. He onely maye be our socour & helpe agaynste these moost cruell enemyes. Almyghty god is as a stronge toure for our defence agaynst all aduersaryes. Turris fortitudinis a facie inimici. Who soeuer may come within ꝑ cyrcuite of this toure none enemyes shal at ony tyme haue power to hurt hym in body nor soule. Q adẽt a latere eius mille & decẽ milia a dextris eius ad eũ aũt nõ approprinquabunt. Therfore ꝑ penytent syñer must prayе vnto god with al his myght to thentent these sayd enemyes craftly cõpasse hym not by theyr subtyl meanes & so let hym fro his good purpose Q ripe me de inimicis meis dñe ad te cõfugi Lord deliuer me fro myn enemyes. I come vnto ꝑ for

socour. Last euery penytent syñer hath cause to fere lest peraũture his owne freylte cause hym to erre agayne whiche many do after they haue entred ꝑ way of penaũce. And our freylte is so gret ꝑ without the mercy of god we al sholde declyne from the ryghe way. Saynt ꝑdoule sayth. Non. n. volentis est nec curãtis hois sed miſ erẽtis dei. Man hath no power of hym ſelfe/ it lyeth not i his will to cõtynue or do ony goodnes/ but onely by the mercy of god. A certayne wyſe man sayd. Sciui qñ aliter nõ poſſũ eſſe cõtinuus niſi tu dederis. Lorde I haue alway knowen for a suretye that I can not cõtynue by ony meanes in my good purpose wout the helpe of the. Saynt Auſtyn sayd vnto all myghty god. Iubeas dñe: ⁊ iube quod vis. Lorde graũte me to fulfyl thy cõmaũdemẽt/ ⁊ cõmaũde me what thou wylte/ as who sayth ꝑ wyl of god can not be kepte wit hout hys helpe/ he made vs ⁊ endued vs with reaſõ ⁊ fre wyl bycauſe we sholde gyue hede ⁊ kepe his cõmaũdemẽtes. He may requyre of vs by a moze Iuſte tytle ony thyng ꝑ we can do/ thã ony moztall lorde may of his ſeruautes/ not wſtandynge he ꝑ hath domynyon ⁊ rule in this wozlde wyll ſtraytely cõmaũde his ſeruauntes to fulfyll his mynde. For they let the penytent ſyñer make his prayer to god sayenge. Doce me facere voluntatẽ tuã: qz deꝰ meꝰ es tu. Lorde teche me to accomplyſhe thy wyl/ for ꝑ arte my god. Hytherto is treated of ꝑ ſyñers fall/ alſo of his ryſynge agayne/ ⁊ i what maner his returnyng was. Wherfore we haue ſpoken of his petycyõ made to ꝑ fader. Now in ꝑ. viij. place

we shal speke of ꝑ remayne whiche in cõclusyon he shal
receyue of his fader. What elles shal a meke ⁊ mercyful
fader do to his sone returnynge to hym wt so great penau
ce ⁊ full purpose to amende / but shortly bryngе hym in to
his hous. Euen ꝑ fader of this prodygall chylde vsed hym
selfe to his sone / cõmaunded also his seruãtes to clothe
hym newe ⁊ prepayre a great feest. Shall not our heuẽly
fader do in lyke maner to a synner retournynge to hym:
yes wout doubte / ⁊ moche more / for he shall bryngе his
chylde not in to an hous of a lytel circuite / but in to his moost
large kyngdom / in to ꝑ best ⁊ moost plẽteuous countre.
Who soeuer is ones entred in to it may neuer after erre
or do amysse for ꝑ whiche thynge ꝑ kyngdom of god is
here called (terra recta) a londe wout erre. In an other
place it is named (terra viuẽtiũ) ꝑ londe of euerlastynge
lyf. Many tymes it is also called (regio viuoꝝ) ꝑ regyõ
of thẽ ꝑ shall lyue euerlastyngly. Many faders there be /
vnto whome yt theyr chyldrẽ returned ꝑ wold caste them
in to strayt prysons there to be sore punysshed for theyr
myspuynge. But our heuẽly fader whole spyryte is mu
che more meke: as it is remẽbred by our sauyour i a gos
pel spekynge to his dysciples whã they desyred punyl
shemẽt on ꝑ samarytanes / he sayd to them. Nescitis
cuiꝰ spũs estis. Wote ye not of what spyryte ye be. As
who sayth of a benygne ⁊ gẽtyl / not prone to do vẽgeaũce
but alway redy to mercy / ꝑ fader of heuẽ is of a meke spi
ryte. Je is wryte i ꝑ boke of sapyence. O q̃ bonꝰ ⁊ q̃
suauis est dñe spũs tuꝰ i omnibus. Lorde how good
⁊ gẽtyll is thy spyryte in all thy werkes. This gẽtyl spy
ryte of our heuẽly fader shal bryngе vs in to the lond wt
out errour / in to ꝑ regyon of eternall lyfe. For he onely

is worthy to be named a fader **A quo omis paternitas que in celo & que in terra ex nominatur.** Of whome euery faderhode bothe in heuen & erth hath his begynnynge & name. In so moche therfore as he aboue all other hath the name of a fader / therfore his desyre shall be ỳ more meke & gentyl vnto vs / so ỳ the penytẽt may saye as folowyth in ỳ nexte verse. **Spūs tuus bonꝰ deducet me i terrā rectā: ppter nomen tuū dñe.** Lorde thy good spyryte shal bryng & lede me vnto the londe of eternall pleasure / not by myn owne deseruynge / but for thyn onely name. Wherfore no doubt of this prodygal chylde was meruaylously cõforted & reuyued by the swete cõsolatory wordes of his fader where before he was in maner deed & pyrysshed / as is shewed in the gospell. **Filius meus mortuus fuerat et reuixit.** My chylde was deed & now is reuyued. How is he reuyued / truly by ỳ equyte of his fader. Equitas is called ỳ thynge ỳ phylosophers named epicheia whiche is properly the mynde of ỳ lawe. A Iuge ought rather to folowe ỳ mynd of the lawe than ỳ extremyte of the wordes wryte in it. Elles as Ciceto sayd **Sūmū ius summa iniuria erit.** The lawe is vsed extremely after the wordes as they be wryte shall be many tymes grete wronge. Example. Peraventure there is certayne cõstytucyons made in a Cyte by this maner. If after a certayne houre i ỳ nyght any persone ascende & come ouer the walles of ỳ Cyte he shal suffre deth. It fortuneth after enemyes to come and laye syege to that Cyte / thynkynge for to gete it the nyght folowynge / whiche thynge is vnknowen to all the cyte

synne except one/that by chaunche was ꝑ myght shette out of the gates. This man knowynge the counsell of those enemyes/shortly clymeth ouer the walles of ꝑ cyte gyueth vauntynge to al other cytezyns/ꝛ so by hym ꝑ cyte is saued. Now accordynge to the wordes of ꝑ lawe he shulde suffre deeth/notwithstãdynge ꝑ mynde of hy ꝑ whiche made ꝑ lawe was ferre cõtrary. Thus after Iu styce worpten he shulde dye/but accordynge to equyte he were worthy to haue a grete rewarde. Euen so it is wry ten amonge ꝑ lawes ꝛ ordynaunces of god. **Ala q̃ pec cauerit ipla morietur.** That soule ꝑ is synfull shall dye eternally. If this sayd cõstitucyon ꝛ lawe shulde be obserued accordynge as the wordes do sounde/fewe or none shulde be saued/syth no creature was euer borne whout synne/fewe except. But ꝑ mynde of this sayd lawe ꝛ ãsbytucyon is to be taken bede of more thã ꝑ letter as it lyeth/whiche myndeꝛ entẽt we may gader of other places in scripture. Almyghty god sayth by his prophe te Ezechya. **Nolo mortẽ pctoris: ꝛ vt conuertat̃ et viuat.** I wyll not the eternal deth of a synner/but ꝑ he be cõuerted from his wycked dyspolycyõ/ꝛ by his so dynge come to euerlastynge lyf. Lo almyghty god wyll thus/this is his mynde/ꝑ a synner beynge in deedly synne is worthy to dye eternally/but agayne yf he forsake synne ꝛ by penaũce turne to ꝑ blyssed lorde/he shall be saued. This is the equyte of this sayd lawe/wherof ꝑ pe nytent ought to take grete comforte ꝛ sayr ꝑ foloweth. **Iustificabis me i equitate tua.** Lord ꝑ shalte cõ forte me by ꝑ equyte of thy lawe. For wher as I by synne am deed spyrytually. I shall remembre it ꝛ call for mer

ry/ & so be reuyued. The felicite & pleasure of ꝑ heuenly
lyte is meruayloully grete/for who soeuer is ones en
tred into it & made part taker of ꝑ grete feest shal neuer af
ter fel ony mysery/neyther of body nor soule. Fyrst ꝑ bo
dy shal neuer after be mortall. Also where it was orygy
nally brought forth i corrupcyon/than it shal ryse in cor
rupcyō without possybylyte of deth. Our bodyes be na
turally feble & weyke/but than they shal ryse w̄ stregth
lenarrable. Ferther as touchynge ꝑ dyfformyte of ꝑ bo
dy/than it shal be al i glory shynynge bryght as ꝑ sonne
where also it is gyuē vnto sensualyte/than it shall be all
spyrituall & ꝑ appetyte cōtynually obedyent vnto reasō
No slouth or sluggysheues shal than be in it/but al agy
lyte & quickenes. No grosseues/but it may perce thrugh
ony stone/be it neuer so thycke/no spotte/no blemysshe
but all shynynge in glory. The body shall than haue no
mynde of one corruptible thynge for euer after it shal be
immortal & impassyble/it shal be at ꝑ tyme so spyrytual
that no rebellyon may be betwene body & soule/none en
uye/ne desyre to be exalted/no couetyse of ryches shall
thā greue ꝑ body/but euery man gladde of other moue
al these sayd trāsytory thynges. Pleasur shal there be plē
teuous/for al shal be sacyate contynually with ꝑ reuer
of all pleasure. The prophete sayth. **Satiabor quū apparuerit gloria tua.** Blessed lorde I shall be full
fylled and content whā the Joye shal appere/that is to
saye at suche tyme as it shal be thy pleasure to cal me vn
to thy kyngdome. More ouer i that celestyal regyon is
rest alwaye without trouble. There shall euery mā and
woman be content to the vttermoost without ony mur
mure. But contrary wyse/in the regyon and countre of

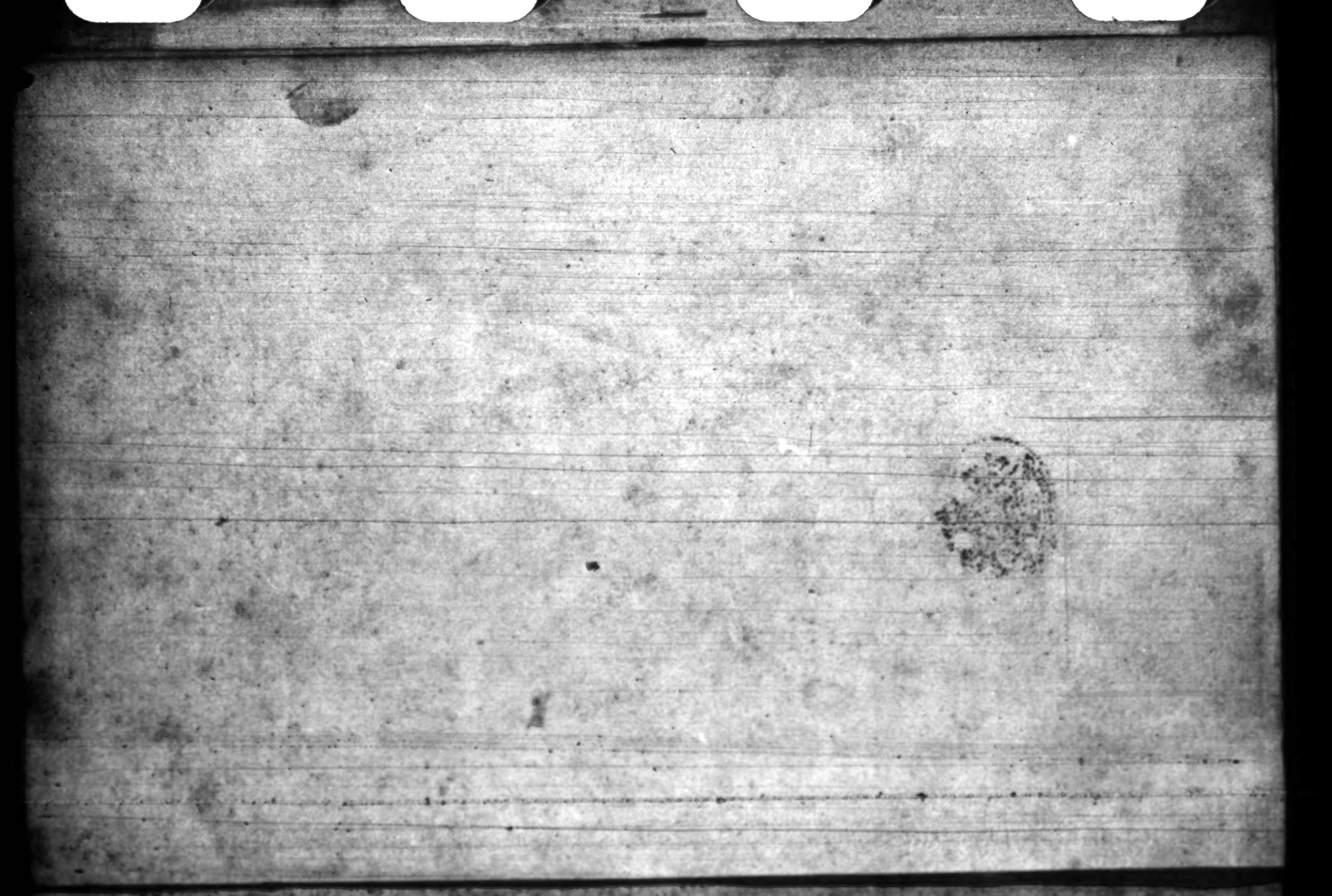
this worlde can not be but trouble and vyke sommes. For
why ether we conforme our selfe vnto the worlde or forsa
ke it so moche as we may/ yet shall we suffre grete labou
res & aduersyon of the soule. I proue it by this questyon
Doost not thou that arte desyrous to haue worldly plea
sures come vnto them by thousandes and manere inn
merable laborous meanes. Also whā thou haste optay
ned thy wyl dooste ꝑ not fynde as many dyuers wayes
to kepe them. And last no man can tell how moche it gre
ueth the to remembre how thou shalte leue all these plea
sures. Ether to be take away by force or ony other chan
ce. Suche as gyue themselfe to worldly voluptyes may
well saye. Lassati sumus in via iniquitatis
vias difficiles. We be made wery in the labourous
waye of iniquyte to gete worldly goodes & we haue wal
ked harde wayes that is to say take grete paynes vpon
vs to haue them cōtinually in possessyon. For this cause
euery penytent after this lyfe shall haue ꝑ thyrde cōfo
rte whiche is this/ he shall be vtterly delyuered from
these grete trybulacyons & come vnto euerlastynge tran
quyllyte & rest in so moche he ought to put his trust on
ly in god sayenge ꝑ foloweth. Educes de tribula-
tione animam meam. Lorde thou shalte bryng
my soule out of all trybulacyon. It is also shewed in the
gospell how some had enuy that this prodygall chylde
was so louyngly and mercyfully entreated of his fader
For his eldest broder ꝑ whiche was at al tymes permas
nent and abydynge in his faders housholde toke it gre
uously/ also by the meanes of other seruauntes had en-
uy at it. By this we may perceyue two kyndes of aduer

sarpes. One is of suche as thynke themselfe to haue deser
ued more than other / as they the whiche be occupyed
incessauntly in doynge good werkes & operacions with
out intermyssyon of ony dedly synne / and by that pre
sume of theyr deserueyge. The other is of thole ꝑ wyl en
tyse a man to haue enuy. And they ben deuylles ꝑ whi
che many tymes bryngen in to ꝑ myndes of good folkes
suche bayne prayses for theyr deseruynges. This thyn
ge we rede done in an other parable / where is shewed
how they ꝑ were hyred about none of the daye to werke
in the vyneyarde receyued as moche for theyr labour &
trauayle as they ꝑ whiche had wrought al the hole day
wherfore some had enuy & grudged agaynst theyr hous
holde fader at the payment of theyr wages: but he ans
ne swaged theyr enuy with his answere sayenge. An
non licet mihi quod volo facere. Saye not I do
what I wyll Lyke maner the elder brother of this pro
dygall chylde sayd. Ecce tot annis seruio tibi et
nunq̃ mandatum tuū preteriui: & nunq̃ de-
disti mihi hedum vt cum amicis meis epula
rer: sed postq̃ hic filius tuus qui deuorauit
substantiam suam cum meretricibus venit:
occidisti illi vitulum saginatum. Fader I haue
done the seruyce all the dayes of my lyfe hytherto / & at
all tymes kepte thy commaundemente / yet thou neuer
gaue vnto me so moche good as a kydde for to make me
ry amonge my frendes. But at the comynge agayne of
this prodygall chylde whiche hath spente his substaun
ce with comyn women solowynge ꝑ sensuall appetyte

of his body / þ hast kylled a fatte calfe & made good chere for his returnynge. Now ye perceyue with howe grete indygnacyon this elder broder toke the forgyuenes and pyte sythbyte to his yonger brother by his good fader But this gentyll fader seynge the dyspeynynge mynde of his eldest sone / came vnto hym with swete & soft wordes sayenge. Fili tu semp mecū es & oīa mea tua sunt: epulari aūt te gaudere oportebat: q̄ frater hic tuus mortuus erat et reuixit: perierat & inuentus est. Sone thou hast ben with me cōtynually / & all that I haue is thyn / be not wroth for where as thy brother was in maner dede / now is he recyued / he was lost and now is foūde agayne. For this cause. I coude do no lesse but make mery & be Joyous On this maner our heuēly fader shal answere our enemyes for the loue of his penytent chylde / with colde and softe wordes / wherfore it folowyth Et in misericordia tua disperdes inimicos meos. Blyssed lord þ shalte with mercy mytygate þ enuy of myn enemyes / so that they shall haue no power ayenst me. This fyrste kynde of enemyes shall perysshe & come to nought by processe. But the other whiche as we sayd is the enuyous kynde of deuylles that dayly and hourely be about to put in to þ myndes of good folkes this calumpnyous byte of enuy & malyce shall vtterly be destroyed. Whitout doubte these mortal enemyes at al tymes lay wayte wt as many subtyll crafftes as they can to catche good people in to theyr daūgers they coueyte no thyng more thā to haue soules in captyuyte / & so bryng them i to eternal dāpnacyon. They euer bete / scourge / & crucifye soules in this lyfe / & theyr delyte is to contynue without ende / whan

also they perceyue a penytent synner forsake his synfull lyfe & mightely ascende vnto ȳ trone of dyuine with cō tynuacce in ȳ same in spyte of them/ than many tymes they shrecke as wolde be good vnto ȳ spyne of enuy lyke as the seruaūt enuyed ȳ elder brother whā he sayd **Frater tuus venit: & occidit pater tuus vitu lū saginatum/ q̄ salutem illū recepit.** Thy brother is comē home/ & for Joye that he is returned saue & sounde thy fader hath slayne a fatte calfe. With ȳ whi che wordes anone this elder brother was moued to inuy gnacyon & for anger woll not come to the yous. But after this lyke the penytēt shall be indued with this other grete cōmodyte/ ȳ is to saye/ he shall neuer after be trou bled with these sayd enemyes/ for they shal be cast downe in to ȳ depe dungeon of hell for euermore. **Et per des oēs qui tribulant aīam meā.** Wylled lord ȳ shalte vtterly cōfounde myn enemyes whiche now put my soule to grete tribulacyon. Our gētyll lorde & fader shal gyue with a good wyl al these sayd cōmodytees vn to the penytēt synner whiche hath made hymselfe gods des seruaunt/ ȳ seruytude of the deuyl vtterly abiecte & cast away. This moost wyse craftest mayster almighty god can not but make recognycyon of his owne handes werke/ namely whan ȳ dyffourmyte & blottynge is clene done awaye/ that is to saye whan our synnes wherwith the deuylles made blacke our soules in the syght of god be clene expulsed by sorowe & penaūce/ he can not se pe nytent soules to perysshe/ for why they be his lykenes. God created man of nought & made hym lyke his ymage therfor man is a peculer thyng onely impropried to god for two causes. Fyrst for by his power he was create of

nought. Recõde bycause he was lyke to his owne ymage. But besyde these our lorde may clayme man for his owne by a Juster tytle / so moche he bought hym with so gret a pryce / that is to saye / with the precyous blode of his onely begoten sone. For this he may call hym his owne of ryght. Let ỳ penytent syster come to this blyssed lorde & saye. O my lorde god beholde thy creature that ỳ hast made to thyn ymage / whiche also ỳ redemed with ỳ precyous blode of thy sone / make recognycyõ of thyn owne symylytude. Helpe to put awaye all ỳ is not of the. I beseche ỳ be to me as ryghtwyse as thou hast ben to other / socour me that am about to tyse fro syñe & come vnto the. Brynge thyn owne out of the myserable seruytude of deuyls wherin it hath be put downe a longe season. Not by cause I am thy sone / for of a trouth I am vnworthy so to be called. But Q. ñ ego seruus tuus sum. bycause I am thy seruaunt. Thus is the fall of the syster into mysery made open and shewed Also this tylynge agayne / what his petycyõ shal be vnto the heuenly fader. And last / how many gret cõmodytees he shall optayne / whiche our blyssed lorde fader of mercy graunte vnto vs all. Amen.

Here endeth the exposycyon of the .vii. psalmes. Enprynted at London in the Fletestreete at the sygne of the sonne / by Wynkyn de Worde prynter vnto the moost excellent prynces my lady the kynges graciadame. In the yere of our lorde god. M.CCCCC. and. xv. the xii. daye of the moneth of Juyn.

W & C
wynkyn worde